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SPIRITUAL SCIENCE

HERE AND HEREAFTER



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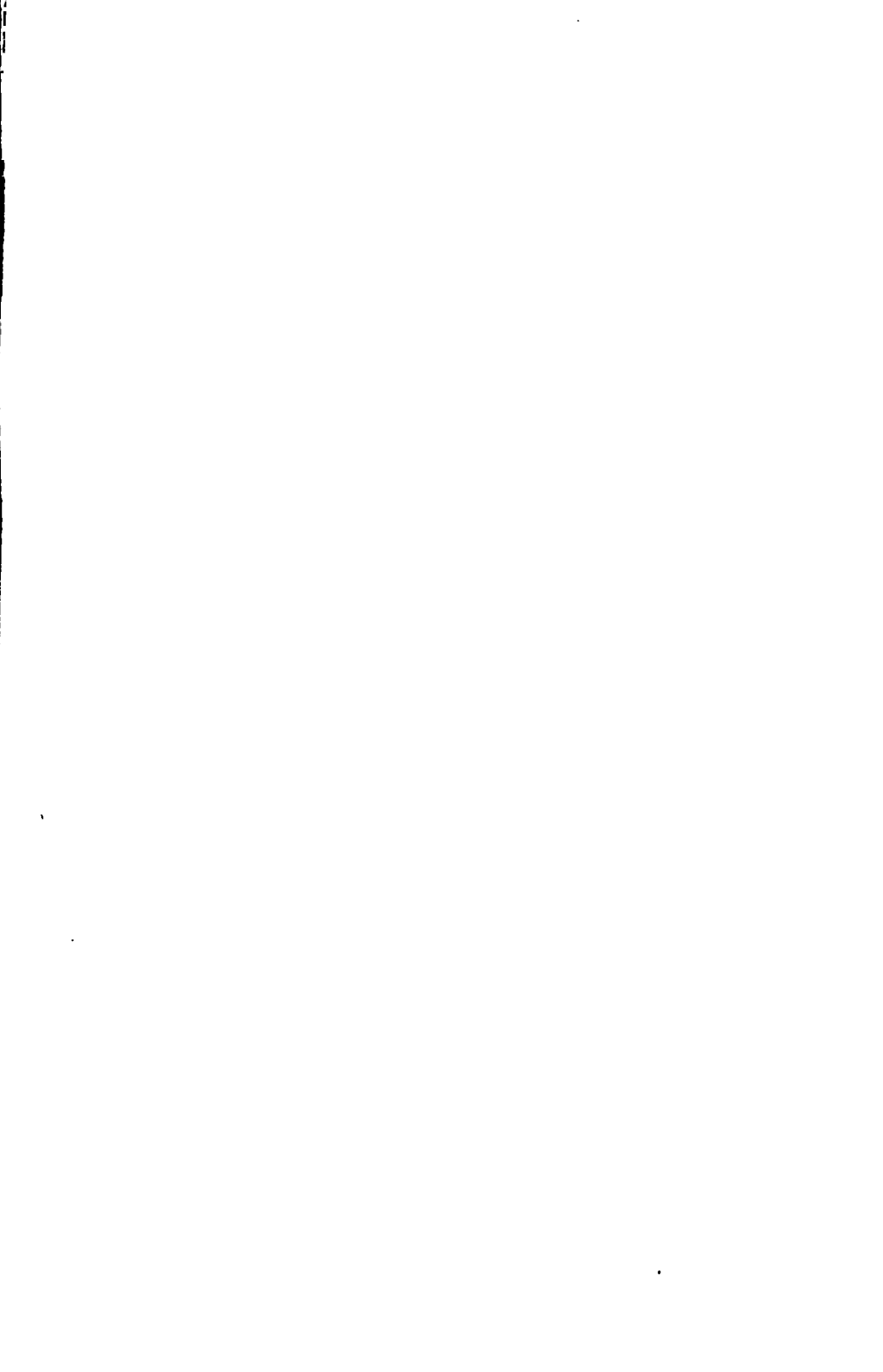
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Spiritual Science:

Here and Hereafter



Spiritual Science:

Here and Hereafter

A Study of Spiritual Philosophy and
its Practical Application to the Every-
day of Life

By

Sir William Earnshaw Cooper, C.I.E.

Author of

"The Murder of Agriculture," "Socialism and its Perils,"
"Britain for the Briton," "England's Need," etc.

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Sept
Mrs. H. H. Hylton
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TO
MY MOTHER
AND
THAT BRIGHT BAND
OF CO-WORKERS IN THE SPHERES SUPERNAL
WHO HAVE HELPED TO ILLUMINATE THESE PAGES
THIS BOOK
IS
DEDICATED

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Introduction

By

William Le Queux

I HAVE been asked to write a brief "Foreword" to *Spiritual Science*, and, having read the manuscript with the keenest interest, I have no hesitation in doing so.

For years past I have been carefully observing the progress of the occult sciences, and the results of exploration in the Realms of the Hidden by eminent physicists in all civilised countries. I have noticed, among other things, that our own scientists—such men as Sir William Crookes, Dr Alfred Russel Wallace, Sir Oliver Lodge, Professor William James, and quite a number of equally eminent *savants* have thought it worth their while to undertake the investigation of spiritual phenomena with the object of testing their genuineness.

All these unemotional, matter-of-fact men of physical science have probed deep down into the depths of the Occult, and their testimony to the verity of Spiritual Science may be found in their published works—which I notice are mentioned at the end of this volume.

Foremost among French scientists stands Camille Flammarion, who, through his book, *The Unknown and its Psychical Problems*, and later by his well-known work *Urania*, has offered up his tribute to spiritualistic realities on the altar of Truth.

Then such men as Allan Kardec, Eugène Nus in his *Les Grands Mystères* and other works; Victor Hugo,

Victorien Sardou, and a score of other equally well-known names, either in literature, science, or art, vouch for France's interest in spiritual science.

Germany, Italy, Spain, the United States—as, indeed, every country in the world where contemporary thought finds place—are all evincing keen interest in the investigations of spiritual phenomena; while the solution of psychic problems now forms no inconsiderable part in the research work of modern science.

Following the lead of such well-known men, I, as a writer of fiction and, perhaps, a thoroughgoing cosmopolitan—with just that dash of scepticism of the Unknown which most people possess—deeming it necessary to bring my knowledge of men, and of matters pertaining to men, quite up to date, looked, myself, into this question of spiritualism or spiritual science, a year or so ago, with the object of ascertaining whether it be built upon a foundation firm enough that an ordinary man of this progressive age might stand upon it without being let down to lower depths. Being satisfied that it holds in its grasp much wisdom and many truths of which men and women of the world would do well to know something, I feel, therefore, constrained to exclaim with Shakespeare: “There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.”

Till quite recently, I, as a man of the world, formed my opinions of what is known as ordinary “spiritualism” from what one hears and sees at the numerous séances in London and elsewhere. I confess now to the recognition of a wider, higher, nobler form of a science which seems destined not only to rank with other branches of science, but to exceed them all in its effect upon, and its ultimate relation to, the economics of human life.

There is no doubt that much outrageous charlatanism is perpetrated wherever any form of occultism is practised; and although the art of the crystal-gazer, the palmist, and

the clairvoyant—whose sandwich-board men are to be met with in the main thoroughfares of London and most large towns—may be germane to the higher forms of a great science, it is but its semblance rather than its reality; its shadow, not its substance.

Realising as I do that modern spiritualism may be elevated to the rank of a great science, which, rightly understood, may become of enormous benefit to the human race, I hail with extreme satisfaction all effort to link man up with the Infinite by those chains which spiritual science alone can forge.

Not so very long ago those who dared to delve deep down into the mysteries of Physics were accounted uncanny and hardly respectable members of society, but, by the persistent efforts of physical scientists, some of the dynamic energy of the Universe has been caught and harnessed to human needs with tremendous benefit to humanity.

No man to-day can determine the question of ultimate Ontology, nor may he set bounds to the Limitless; but one thing seems certain, namely, that spiritual science holds so much in its close embrace that every endeavour on the part of those who are determined to make the grave give up its secrets should be aided, not hindered; promoted not prevented.

Those who take up this book I would urge to read, calmly and dispassionately to the end. In it I promise them they will find much which must cause them to ponder, as it has already caused me to reflect. Its author is no man of "isms" or fads, nor is he a professional maker of books, but a deep-thinking, level-headed man of the world—a business man who has endeavoured to put forward hard, indisputable facts so clearly that they may be rightly and easily understood by all, thus opening up an entirely new vista in our modern life.

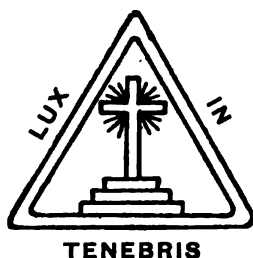
Physical science has enabled men to tap to some extent that source of Physical Energy which, streaming in from

the Great Beyond, remained for thousands of years a potentiality rather than a living, active Force.

Spiritual science bids fair, at no distant date, to direct that Source Divine straight to each man's abode, and so enable him to attach his bands to the Great Fly-wheel of the Infinite which, conceivably so, may grind out for him some of God's Eternal Truths.

William L. Quisp

DEVONSHIRE CLUB,
LONDON, 1911.



Spiritual Science

CHAPTER I

SPIRITUAL SCIENCE : ITS APPLICABILITY TO THE EVERYDAY OF LIFE

"And Science, shedding her radiant beams abroad, illumined every home."

SPIRITUALISM! What is it?

This is a question often asked by those who do not know, and oftentimes no answer worthy of consideration is forthcoming, because of lack of knowledge. But, although as old as man himself, the subject is, nevertheless, new—very new to the vast majority of men and women in this up-to-date twentieth century.

What is Spiritualism? This is the question—and I confess I repeatedly asked it of myself, as of others, but I could get no satisfactory reply. I was lacking in knowledge myself, and, while admitting the subject to be interesting—nay, even transcendent—my friends were also destitute of knowledge, and, between us, the ignorance was profound!

Still, in my quest I found many friends who, while lacking knowledge themselves, yet proffered advice. "Join a 'home circle,'" said one, "and you will surely get some table-turning or other manifestations in time." "Attend some of the 'sittings' in London," said another, "and you will no doubt witness something that will astonish you."

To these advisers I replied: "Friends, I desire not to take part in table-turning, nor am I curious to behold furniture gyrating about the room; neither am I interested in that form of elementary psychic phenomena so often to be met with at ordinary séances.

"I am quite willing to believe that all sorts of strange happenings take place at some of these séances, and that the 'sitters' become puzzled and confounded at what they see and hear; but, somewhere at the back of my mind, there is a fixed idea and a firm belief that, although these manifestations may be genuine enough and really form part of a wider, deeper science, they are, nevertheless, rudimentary in their character, and, therefore, of a nature which appeals not at all to me.

"Then, again, I have neither the time nor the inclination to bother my head about a cult which seems to lead nowhere; indeed, unless I can advance beyond the ordinary séance-room and the oftentimes paltry manifestations of spiritual power witnessed therein, it seems I should be wise in having nothing to do with 'Spiritualism.'"

I added: "If there is really anything in this 'Spiritualism' which so many people are talking about to-day—and I daresay there may be—then let me get hold of it and take it home with me. If 'Spiritualism' is a reality; if the 'man in the street' can understand it; if it can be reduced to some practical, work-a-day form and made to contribute to man's needs, as so many branches of *physical* science have been harnessed to his uses, then let me have some of it by all means. I want something that I can take home with me and discuss with my friends, or ponder over in my arm-chair after dinner while smoking my cigar. I want something understandable, useful, practicable, and of a degree or quality that will appeal to the common-sense side of any ordinary man of the world."

Continuing, I said: "I am a tired business man, with a somewhat jaded brain and a mind verging towards weariness."

ness; life, in some of its aspects, has become more or less of a burden, and I would find—rest! I have no desire, therefore, to be disturbed or excited by witnessing weird, startling phenomena and certain *bizarre* results of what is known as ‘Spiritualism.’ On the contrary, I want something that will appeal to the best within me and then soothe, calm, satisfy, and bring peace!”

Outside sources having failed me, I turned to my own inner-self for enlightenment. Something within me said “Search!” Conservatism cried out “Desist!” Liberalism said “Proceed!” Being a trifle unorthodox in some of my ways, and of a somewhat speculative nature to boot, I determined to follow my own course here as I have not infrequently done before. “Liberalism”—at least in respect to *spiritual* science—proved the surer guide of the twain, as after-events will show.

Hence it comes about that I, a sane product of this progressive age, undertook certain independent investigations into this self-same “Spiritualism”; and being a plain, practical man of business, I now propose to put the results of my research work before such of my readers as may care to follow me through these pages, in a plain, business-like manner.

Up to quite recently “Spiritualism” seemed so immaterial as to be of no practical use in our everyday life, and so unbelievable as to be unworthy of consideration.

As hard-working men and women of this work-a-day world, most of us found we had too much to do in looking after our own affairs to pay heed to a cult we neither understood nor, perhaps, believed in, and so—we simply left it alone.

This was precisely my own attitude for many years. Individually I held aloof, partly because, I must confess, I somehow associated “Spiritualism” with pallid, spectacled men, and badly dressed women of the genus Blue-stocking! I don’t know why I formed so ridiculous an opinion of the followers of an unknown cult, but the fact is that I did so.

Perhaps there are others who hold some such views, and, if they do, it can no more be wondered at than we wonder to-day, and smile, at the fantastic and indefensible attitude assumed by most people, not very long ago, towards *physical science*.

One of our great modern scientists, Sir Oliver Lodge, speaking of this, said:—

“For, remember, the term ‘Science’ was not always respectable. To early ears it sounded almost as the term witchcraft or magic sounds. Science was a thing allied to heresy; a thing to hold aloof from, to shudder at, and to attribute to the devil.”

Science, in her physical capacity at least, has nevertheless proved a mighty benefactress to man!

Now, friends and fellow-seekers with me after life's truths and treasures, the way I looked at the matter was this: Recognising that Science has showered down upon man many lasting benefits, chiefly, it must be admitted, of a *material* nature, is it not possible that, under certain conditions which may be reasonably encompassed in our earth-life, she is capable of and willing to help us further—help us in a manner which most men and women no more dream of to-day than did our forefathers dream of great scientific developments before the days of steam and electricity.

I held that, if we make it our business to ascertain who and what Science really is, we shall find she stands not coldly apart as a mere embodiment of systematised knowledge, but that she is one of Mother Nature's chosen handmaids to teach the sons of men much lore which it is good for them to know—if they will but learn!

In this connection I contended that, had scientists stopped short when steam and electricity were delved out of Nature's limitless storehouse, the world would have been poorer to-day than it is.

Similarly, if we dig out part of the gold from our mine

and leave the rest behind, we neglect Nature's precious gifts and deserve no more of her beneficence.

Realising, then, that Science has many a word to say to us that only partly touches the realms of Physics—wherein we may delve to our hearts' content without exhausting Nature's bountiful stores—I, personally, thought I would wander farther afield, and there find out what else she had to say.

I knew that others had been there before me seeking what I sought, but I was not prepared to find that much contemporary thought had already been directed to a subject towards which my own attitude had been one of almost apathetic indifference.

I, moreover, learned that those who had preceded me in this research work were represented by many a name illustrious in literature, art, and science.

It then occurred to me that, where these leaders of men led, I might venture to follow; and I then undertook certain independent investigations on my own behalf.

The conclusion I have come to is this: The sooner man makes himself acquainted with the many practical lessons to be learned from this "Spiritualism"—which he has hitherto regarded as both impracticable and unprofitable—and applies them to his everyday life, the sooner will he get into touch with—HIMSELF! with his own Being! with LIFE!

The propositions arising out of these considerations—each one followed by its proper demonstration—supply the subject-matter of these pages. And I would have you understand, friends, that this is no work of "fiction," but a plain statement of facts!

Those whose minds are narrowed down by that form of scepticism which dogmatically denies and loudly condemns had better put this book aside, for to such it will not appeal.

Those who would discern Truth's form under whatever

garb she dons will find that these pages will lead them on straight up to those celestial gates whence they may catch the welcome, but as yet far off, strains of sweet angelic song.

I, a plain, matter-of-fact man of the business world, tell you this in sober deliberation.

But, before proceeding farther, let me tell you who I am, because those who read a book prefer, as a rule, to know something of the writer who has the temerity to address them—particularly so on a subject so little understood as that which has hitherto been known as “Spiritualism,” but which I shall now refer to under its broader interpretation of SPIRITUAL SCIENCE.

I am a man who, having spent over forty years of his life in India, has come home to study a few of life's problems. Out in that Eastern land I filled many occupations. I was indigo-planter, tobacco grower and manufacturer, cotton-shipper, etc.; I was chairman of more than one large manufacturing company, president of a Chamber of Commerce, member of one of the Legislative Councils of India, and Colonel-Commandant of an Administrative Volunteer Battalion. I am now the head of the largest manufacturing concern of its kind in India and one of the largest in the world.

Since I came home, four or five years ago, I have made a study of certain economic and social questions, and have written one or two books on the subject. I am, therefore, not altogether a novice at book-writing.

Believing, then, in my own sanity, and in a certain aptitude for applying common-sense tests to each one of life's problems, I, as a practical man of the world, have recently learned the necessity of resorting to the application of this practical method of dealing with this new problem of “Spiritual” Science.

I would add that I have been induced to adopt this attitude for, perhaps, the same reason which influenced the

world's greatest scientists, whose names I shall presently give, to investigate what they term "Spiritual Phenomena," namely, because I believe there is some great truth underlying what is termed the "occult" sciences which it may be good for man to know.

I am, however, anxious to explain that, while these eminent workers in the vast domains of physical science entered upon their self-imposed task in that cold spirit of analytical investigation which characterises the work of all skilled physicists, I, on the other hand, entered upon my investigation in the more humble capacity of a mere unit of the great human family who, having no scientific endowments to fall back upon, necessarily had to rely upon what is called practical common-sense deductions.

Nor do I lay claim to an intimate acquaintance with those perplexing terms which some writers on psychology love to indulge in. Abstruse phraseology often degenerates into terminological inexactitudes, which serve no purpose but to confound.

Some of our friends tell us, for example, that "At death the atom of supraliminal consciousness rejoins the subliminal," and, further, that "The Ego functioning on the spiritual plane detaches from itself a certain portion of its own consciousness and becomes the supraliminal consciousness with which we are familiar." Others talk learnedly of "subjective minds," of "subliminal minds," of "secondary consciousness," of the "subconscious self," and the "subliminal self"; and when we are told by these high authorities that "*The activities of the subconscious mind and the supraliminal self have been relegated to the less romantic plane of physiology,*" we doubtless feel hugely content that all has ended happily!

But, in spite of this jubilation over so joyful a *dénouement*, my readers will, I hope, pardon me if I tell my tale in my own plain, matter-of-fact manner. And, strangely enough, I have a shrewd idea that behind this seeming

mystery—which many romantic writers have created out of their own exuberant fancy—will be discovered a simple universal law operating with that matchless harmonic rhythm which characterises each one of God's many **LAWS**. This law will be found to be so devoid of complexity as to be understandable even by a child.

Let us, then, for the sake of common sense, avoid terminological emotiounalism in dealing with this matter, and, above all, divest it of every semblance of difficulty, by bringing it straight down to the level of the everyday mind of a great people.

This question, transcendent though it be, is understandable by all, and because it is so, I, in my capacity of a plain, practical individual, tell you so.

But I would ask you to treat it from start to finish in the same practical, matter-of-fact manner in which you conduct all your life's affairs. If, for example, a landslide takes place and dams up the river at the bottom of the valley, you do not study geological formations and the law of motile occurrences, and then write learned treatises crammed full of abstruse scientific phraseology. No, you simply take your picks and shovels and remove the fallen earth, and so set the river free.

Take this course in dealing with the matter under consideration and you will soon find the released spiritual current flowing *your way*!

Now the way I look at this question is this: There is either some truth in this "Spiritualism," this "Immateriality," these "Spiritual Phenomena," or whatever term we prefer to employ—or there is not. But, whether there be a truth underlying this comparatively unknown science or whether there be not, the assumption of a malevolent attitude, or one of peevish hostility or of absolute negativism, would be unreasonable, untenable, and foolish.

The man who denies "Spiritualism," or the part the

spiritual body is capable of playing in our active, living, daily life because it remains unseen and is, so far as *he* knows, imponderable, intangible, and unfelt, is in the position of his sceptical prototype who, a hundred years ago, derided the power of steam because *its* potentialities were hidden and undeveloped. *Steam is a mighty power to-day!*

What is wanted here—at least so it seems to me—is a broad, open mind that is prepared to recognise a truth the moment it becomes manifest; not the too-open mind of credulity, but the healthily open mind of true scepticism which shuts off denial the moment Truth herself appears.

The simple fact is that the last century has revealed so many marvels, it has been so prolific in discoveries and inventions, and has strewn the world with so many strange devices and wondrous contrivances, that there is neither room nor justification for further doubt. The enormous and widespread extension of education, the rapid growth of intellectual capacity, the ever-present and ever-increasing publicity given to every movement of human enterprise, and the ceaseless activity of the human brain in the great cause of human progress, offer, in themselves, not only an explanation of past successes in the fields of scientific research, but justification for belief in further important developments in physical science.

Then, it is becoming more apparent every day that, at each evolution in the higher branches of physical science, there is a tendency to approach nearer to, and interpenetrate and interact with a silent, irresistible SOMETHING which appears to lie outside and beyond the realms of physics, or, at least, of that part of physics which may be measured by the material standards of sight and touch. Telegraphy, for example, depends no longer upon the cable made of mineral and vegetable substances, but upon some other medium too subtile for human hands to grasp, and too incorporeal for human eyes to behold.

With each fresh development of science comes more and more necessity for belief; not the unreasoning belief of superstition, but the wholesome belief of honest inquiry and conviction!

Still, it must be confessed that "belief," like other human faculties, is liable to strange hallucinations and inconsistent wanderings, and so man often misses the way!

For example, we believe to-day in the mysterious properties and the wonderful, inexhaustible powers of radium; as also of the X-rays, those strange powers emitted under the influence of an electric current from a glass bulb. Why? Not a man in a thousand, perhaps, has ever cast eyes on the mysterious radium, nor one in a hundred witnessed the marvels of the X-rays, yet he believes because he is told that scientists, having investigated the phenomena in both cases, have pronounced them to lie within the sphere of operation of certain physical laws.

But, bring him face to face with what is called the "occult" and you will probably find he may jib—at least at first. Ultimately, however, he will find there is as much justification for belief in spiritual happenings; and that all these so-called "spiritual phenomena"—which puzzle and confound so many people to-day—are just as much demonstrable by those who understand spiritual science as material phenomena are demonstrable by those who understand physical science.

He has, indeed, already admitted that the tremendous dynamic energy lying away at the back of the material world is not **MATTER**, but that it is some silent, formless irresistibility—some mighty unseen **POWER**!

The transition from a belief in the irresistible force of spiritual energy behind matter to an ever-present, ever-operating, and supreme controlling influence of the same force over himself, both in his physical and spiritual being, is easy enough, and, moreover, it is inevitable!

These and other facts will become apparent later on.

Now, friends, if you will permit me to say so, what you want to aid you at this point is the same rational, practical, everyday attitude that I, individually, assumed towards this matter when I was first confronted with the very question I am putting before you to-day.

You are at "the parting of the ways" in a sense, as I was a short while ago, and it is *now* that you should exercise your power of observation.

If you discern in these pages aught that you might turn to profitable account, and apply it to your practical, everyday life, you would be unwise to permit any influences, from whatever source they may spring, to turn you from reasonable investigation.

In this connection do not let us forget that even *physical* science suffered much in bygone times from man's inveterate ignorance and his disinclination to absorb the truth—Galileo's attempt to remove the fundamental error of the Earth being the centre of the Solar System being a case in point.

His demonstration of this scientific fact was given to the world in the early part of the seventeenth century, but it was regarded by Rome as a rank heresy, and it nearly cost him his life at the stake! Galileo's work on the subject was placed upon the *Index Librorum Prohibitorum* on August 23, 1634, and it was only expunged therefrom in 1835. For 201 years, therefore, this attempt on the part of the Church to retard science by stifling a Living Truth was maintained.

Do not let us, in the name of common sense, repeat the error in respect to the investigation of *spiritual* science!

Realising, then, that the "unknown" of to-day may become the "known" of to-morrow, let your decision in respect hereto be not hasty nor your judgment biased; because, although you may be unaware of it, you are, in reality, face to face with, perhaps, the most momentous question of your life.

"Spiritualism" proffers to-day certain claims for consideration as being one of the many parts of a multifarious SCIENCE, and demands proper allocation in the great scheme of universal enonomics, mundane and ultra-mundane.

If you would care to follow me, friend, I will prove to you how justifiable is this claim, and how necessary it is that you, personally, should admit it into the everyday affairs of your life.

Delving deep down in the fields of material science, and exploring the Unknown in the almost boundless realms of the physical universe, scientists have lately directed their earnest attention to that mysterious SOMETHING behind MATTER, that silent, unseen, all-compelling FORCE which they have detected moving at the back of COSMOS.

They have discovered, among other things, that in the head of a pin, for example, there are eight sextillions of molecules which, while in perpetual motion, do not, nevertheless, touch each other. All these countless millions of atoms are moving under the silent and, as yet, imperfectly known influence which governs the material part of the cosmic universe, and which, as it will be found before long, governs every other part of it, whether physical or super-physical.

Every atom in this unthinkable multitude is, so they affirm, separated from the other by space; and although mortal intelligence cannot measure the infinite minuteness of the periods between these infinitesimal particles, yet this plunge into the infinitely small no more plumbs the depth and breadth and height of this Omnipotent Power than the gigantic telescope of to-day can plumb the infinitely great represented by the awful and profound magnitude of interstellar space.

These apparently incredible facts in regard to MATTER being generally agreed upon by scientists, it would be futile on the part of certain of the laity, even while marvelling at the seeming impossibility of the head of a pin

containing countless millions of molecules, all of which are said to be in motion, to assume an attitude of negativism towards these scientific dicta because *they* fail to understand them.

"But," I hear you ask, "what on earth has all this to do with what I know as 'Spiritualism'?" Everything, friend! Follow me for a brief space and you will learn.

Fifty years ago Materialism, or Naturalism, was a self-satisfying theory, and scientists were prone to believe that **MATTER**, in itself, offered a complete explanation of existence.

To-day, there is hardly a man working in the physical laboratory who denies the independent existence of **SPIRIT**!

In this short period physicists have learned that **Matter**, instead of dominating, is dominated by some superior Force; and, right down the ranks of the learned, there is to be observed a feeling of expectancy and belief in further important and startling revelations.

Sir William Crookes, Sir Oliver Lodge, Flammarion, the great French scientist, and scores of equally famous men in every civilised country in the world, recognising this silent, unseen, ever-working, all-compelling **POWER** above, behind, and surrounding and interpenetrating **MATTER**, are, in turn, ever watching and investigating it in the hope of tracing it to its source and, by noting the effect of its operation, of applying it eventually to the practical uses of life!

In connection herewith, Flammarion says:—

"What we call 'matter' vanishes when scientific analysis thinks to grasp it. But we find as the support of the universe and the origin of all form, **FORCE**—the dynamic element.

"Everything runs, flies, falls, rolls, rushes through the void, but at such respective distances that it all appears to be at rest. . . . Our planet is but the plaything of the cosmic forces which accompany it in the meadows of the sky, and it is the same with everything existing in the universe. Matter is merely obedient to force."

With this view of the eminent French astronomer and scholar all scientists agree.

Realising, then, that matter, *qua* matter, offers no explanation of this mysterious SOMETHING, and further, that Physics cannot solve the problem, many scientists have turned their attention to "spiritualism," and have devoted considerable time to the investigation of what they term "spiritual phenomena."

The uniform result is that they acknowledge the existence of some unseen, subtle, terrific dynamic Force, to which Flammarion refers, moving with irresistible energy throughout the visible and invisible universe, which they now admit to be SPIRIT!

How this affects you and me will be unfolded to you as these pages proceed.

Getting right down to the bed-rock of this matter our modern scientists have discovered that, underlying and overhanging the universe, there is this wonder-compelling ENERGY—moving, animating, vitalising; and that this SOMETHING is The Spirit of God!

But the discovery is not new; it is indeed as old as the hills; it was known to ancient peoples; while our own Sacred Books proclaim the truth, even in the opening lines.

"And the Spirit of God moved upon the face of the waters," said the old Hebrew historian in the stately language so freely used in the pages of the Bible.

Moses knew of this "Spirit" when he wrote his "Genesis" in the days that are long dead, and it was probably known thousands of years before the day of Israel's great lawgiver. It was known to that great band of philosophers, seers, and prophets—those "mighty men of old"—who moved so grandly across the broad pages of history, leaving the world, as they passed hence, richer and sweeter for their brief sojourn on this terrestrial plane.

It was known to a philosopher here and there throughout the dark ages of the Roman Empire; and later, in

the equally sombre period of Mediaevalism, a few "seers" recognised this Silent, Irresistible Force.

The existence of this same "Spirit," or dynamic force, has now been thrust in upon the minds of our scholars and men of science in this up-to-date twentieth century.

Those who work with crucible and alembic, retort and blow-pipe in the seclusion of their laboratories, or with the mighty telescope watch the marvels of the starry heavens, have, then, discovered that this "Spirit of God" of which the ancient writers knew, and in which they believed, is everywhere. It was in Chaos; it is now in Cosmos. It is in earth, and sea, and sky; it is in this terrestrial globe and in the sidereal universe; it is in the visible and the invisible; and it is in the Here and the Hereafter.

Now I candidly confess that, when I had proceeded thus far, I was for a time puzzled to plan out how I was to piece my own single individuality into the vast pattern of this universal fabric, but I soon discovered the way.

I said to myself: If this all-pervading power, or principle, be universal, it must necessarily form part of my own being; and, as this seems indubitable, this essence is obviously in the soul of man incarnate and the spirit of man discarnate, and thus it is that I, personally, am one of the links in the endless chain which stretches right through Time's confines to Eternity!

It is this aspect of the case, friend, that should now claim your attention—that is to say, how, and in what way it is likely to affect *you*, personally; how, in short, it may be connected with MAN in a general way.

I worked it out for myself in this way.

It is now generally recognised that the law governing the universe is that of progression and evolution rather than of retrogression and decadence, or even of revolution. All things change and resolve themselves into something else, or take on some other condition, but nothing actually perishes.

As man himself cannot stand outside and beyond the operative sweep of this universal law, and cannot, therefore, claim exemption from its all-embracing influence, the question is—"What becomes of him when his body is laid at rest in the grave?"

Orthodoxy steps in here and tells him that, among other things, when death seizes hold of his mortal body, he necessarily must wait until the "Day of Judgment" before he can again resume bodily form! This "Day of Judgment" cannot take place till the human race has lived out its span of life on this planet, thousands or even millions of years hence! The antiquity of the human race is unknown, but it has probably existed for hundreds of thousands of years or more. At any rate, the period between the death of the first man and the final extinction of the race may conceivably be measured, perhaps, by millions of years, so that man himself, or the spiritual body of man—his real EGO—although all else obeys the eternal law of progression, *must remain inert and useless in the great scheme of evolution.*

In other words, although we recognise in this marvellous scheme of creation and progression the stupendous Economic System which governs all, we, at the same time, deny the *omnipotence* of this silent, ever-operating, formidable POWER by refusing to believe that man himself is included in the mighty sweep of its universal application.

Economy, utilisation, conservation, form the recognised basic principle of cosmic laws, and to suppose that the Omnipotence which directs all would waste the human race—perhaps not an unimportant item in the great scheme of His Purpose—would be to charge the Supreme Intelligence with an amount of weakness and inconsistency of which man himself would be ashamed.

Viewed from so reasonable a position it became evident to me that, whatever change a man may undergo when his physical body is given back to Mother-Earth, the part of him that survives—his spirit or super-physical body—

cannot be wasted or remain unutilised during that vast period of time covered by the existence of the human race on this terrestrial globe.

Now, if you will follow me a step farther, you will perceive that this is not only a true deduction, but that it is supported by the evidence of Christ Himself.

His words to the crucified robber were: "To-day shalt thou be with Me in Paradise."

It is clear from this plain statement of One who should know, that not only is there no waste of spirit-essence given off by the spirit in man becoming discarnate, but that it is taken up and utilised *immediately after the death of the material body!* "To-day shalt thou be with Me in Paradise"; not to-morrow, the next day, or thousands of years hence, but—*to-day!*

The physical body, then, dies, but the spiritual or super-physical body lives on!

Now let us reduce the matter to certain concrete cases; and although in doing this it will be as though we are casting doubt on the basic principle of Christian faith, it is, nevertheless, necessary to take this course, because many Christian people have thought so little of this transcendent subject as to render some reference to it, even of a fundamental nature, necessary.

I will put the question in this form for them:—

- (a) Is the soul in man immortal?
- (b) Is there a continuity of life in bodily form?
- (c) Is communication between man in his earth-condition and the next world possible?

The first of these questions can be answered at once in the affirmative, for the reason that the immortality of the soul forms the basic principle of Christian faith, and of every other faith, and is the sheet-anchor of our religion. To disbelieve in the soul's immortality would, therefore, be to deny Christianity.

The second question, although clearly demonstrable, requires further consideration.

"Is life continuous after death?" sounds paradoxical, and so it is, as it stands. It should be paraphrased in this wise: "Does man continue his life after quitting the earth-plane?" or, in other words, does man continue his life after the dissolution of the physical body? In this sense the question not only becomes intelligible, but capable of being answered in the affirmative, in a manner as to leave no doubt in the mind of the seeker after Truth.

Here is the Bible's answer to this question:—

Samuel, the prophet, was seen after death by Saul in the cave at Endor, and both conversed together for some time. 1 Sam. xxviii.

Moses and Elijah, many centuries after their departure from this life, were seen by three men—Peter, James, and John—talking with Jesus. Luke ix.

Christ, after death, came to Mary Magdalene and talked with her. He afterwards appeared several times to the disciples, and not only talked with them but ate and drank in their presence, and actually re-assumed material form (materialised) in order to convince the doubting Thomas. John xx-xxi.

Christ, after He had departed this life, was seen by the Apostle Paul. 1 Cor. viii.

The answer to the third question—*Is communication between man in his earth-condition and the next world possible?*—is YES!

It is, moreover, capable of proof from Genesis to Revelations. The Bible is, indeed, full of corroborative evidence.

Here are a few examples:—

Two spiritual beings came to Lot, ate and drank in his house, and spent the night with him as his guests. Gen. xix. (Both of these spiritual visitants materialised for the occasion.)

Jacob met a spiritual being in *man's* form and wrestled with him. Gen. xxxii. (Here again the spirit materialised.)

An angel appeared unto Moses. Exod. iii.

Joshua saw and spake to a spiritual being in the *form of man*. Joshua v.

Samuel, after death, was seen in the cave of Endor and conversed with Saul. 1 Sam. xxviii.

Gibeon saw and conversed for a considerable time with a spiritual being. Judges vi.

David saw a spiritual being at the threshing floor of Ornan; the latter also saw the same discarnate visitant. 1 Chron. xxi.

An angel came to Zacharias at the altar, and they conversed together for some time on certain matters connected with the priest's domestic affairs. Luke i.

A "young man" from the spirit-world appeared to the women at the sepulchre and spoke to them. Mark xvi.

Christ appeared to many after His death. The Gospels.

The last book in the Scriptures is full of spiritual manifestations, St John the Divine evidently having been endowed with remarkable clairvoyant and clair-audient powers.

It is clear from these few examples, which are purposely taken from the earliest to the latest periods of Jewish history treated in the Bible, that spiritual appearances were not uncommon among the tribes of Israel. As a matter of fact, the Scriptures teem with records of spiritual manifestations of so varied a type as to leave no doubt in the mind of the impartial reader of the ease with which communication between what is called "the living and the dead" did actually take place.

It is also evident that these communications were not between man in his bodily form and spirits as a mere shadowy, formless essence, but between bodily-man and

bodily-spirit, namely, spirit or super-physical bodies which, although discarnate, were nevertheless endowed not only with human shape, but also possessed the essentially human attributes of speech, sight, hearing, and touch! Indeed, the central fact running through this chain of sequential events is that, in every instance, these visitants from beyond the "Portals of the Tomb" appeared to man in *man's form*, and never in the unintelligible formlessness of spectral nebulae.

But, is the sum-total of spiritual communications, is this contact between "the living and the dead," made up entirely from the examples recorded in Hebrew history, or does every ancient country, which has left behind some fragments of a recorded past, contribute its quota of evidence?

Those who care to look further into the question will find that Egypt, Assyria, Babylon, Persia, India, and other countries claim to have experienced, through their seers and wise men, similar spiritual manifestations to those recorded in the books of Judah and Israel; and he would be a bold man who would deny recorded history, and a foolish one who would deride it!

From the civilisations of the past we thus find ample and widespread testimony of spiritual manifestations — of communication between the spirits of men incarnate and the spirit of man discarnate; of the so-called "Dead" holding communication with man in his living state or earth-condition.

What is of deeper concern to us, however, is not so much the consideration of what took place two or three thousand years ago, but what is taking place to-day — what is happening in our very midst, here and now. Do we find, in this twentieth century, that *we*, sons of a great and highly privileged race, have lost the power of holding communication with the so-called "Spirits of the Dead," or do we find that we still possess it?

Were the prophets of Israel, the magicians of Egypt, the Wise Men of Syria, and the Chaldean seers and astronomers

the *only* men in the world's history capable of lifting the veil that hides the **HEREAFTER** from mortal eyes, or can men to-day hold communication with those who have passed the borderland of "Death" ?

These are questions of tremendous import to the human race, and they should, therefore, be treated not only with exceeding reverence, but with that grave, earnest consideration and deep, searching inquiry due to so momentous a problem.

But, above all, the inquiry should be undertaken without prejudice; for if the mind be biased by what is written on the subject by numerous irresponsible contributors who indulge in *copia verborum*, either for or against Spiritual Science, nothing but an *ex parte* judgment would be possible.

Again, we should beware of the contractile effect of bigotry, of the restraining influence of orthodox pietism, and of the foolish, unreasoning attitude of false Agnosticism, because, in this age of intellectual progression and perfect thought-freedom, a position of the kind would denote lack of mental perception.

Fortunately, there is such a mass of modern evidence showing that communication between the living and the so-called "Dead" is of daily occurrence, that there will be no difficulty in proving it.

I will cite just at this juncture but one well-known writer on the subject—as a foregleam of what is coming—the Rev. Arthur Chambers, Vicar of Brockenhurst, Hants. In his *Man and the Spiritual World*, he says:—

"If the Bible had been silent on the subject, it had still been impossible to deny that these powers exist; for the simple reason that there are men and women *now living* who are clairvoyant and clairaudient. None but those who have never investigated the subject will challenge this assertion. There is not a phase of clairvoyant and clairaudient power recorded in Scripture for which a counterpart may not be found in present-day experience."

Knowing well, then, that there is ample evidence to justify—

(a) A belief that man exists in bodily form after the dissolution of the physical body which we call “death.”

(b) That communication between man’s incarnate spirit and spirits who have discarded the fleshly body *does* take place—

I hold the view that it becomes imperative, at least in my own interests, that I should look further into this question.

I contend that, if communication between “the living and the dead” is possible—and it certainly appears that it is so—there would open out from this significant fact all sorts of tremendous possibilities which strongly appeal to me as a somewhat venturesome business man of the world with a bias towards speculative enterprise.

Regarding the matter, in the first place, entirely from this point of view, I entered upon my investigations in a spirit of expectant belief, and I have been rewarded beyond expectation and astonished beyond belief!

Those who care to read of the results of these investigations in the following pages will, perhaps, in spite of themselves, at least in some instances, be forced to the conclusion—as I was myself—that that which we term “spiritualism” holds in its keeping more lasting benefits to humanity than most people wot of to-day.

They will, moreover, discover, underlying the entire structure of this “spiritualism,” an ever-flowing current of utilitarianism which they may tap and turn to profitable account in their everyday life, just as they have learned how to catch and harness to their uses some of what is termed the FORCES of the physical world!

For this and other reasons, spiritualism may, for your benefit and mine, good friend, well be converted into a NEW SCIENCE and treated of in a manner to commend it to the practical consideration of a practically minded PEOPLE!



CHAPTER II

SPIRITUAL SCIENCE: MODERN PHILOSOPHY SURRENDERS TO ITS VERITIES

"The Sages, reasoning among themselves, said, Lo ! here we find our Sister, Truth, but in so strange a garb that our eyes perceived her not."

ADOWN the long vista of the ages may be discerned, here and there, a Thinker who, digging deep down into the Mystery of Being, has unearthed Truth and made her manifest to the sons of men.

Upwards, thence, to modern times, has many a seeker after that which lay concealed in the far-off realm of the "Hidden" found what he sought and, having found, has given freely to the world of his treasure-trove. But man listened and passed on, because the time was not yet ripe for belief.

Thus, from out the dim recesses of the Past, as in the fuller light which beats upon the Present, has Truth stepped forth for men to behold ; but their eyes were dim and they saw her not, nor did they perceive her with their spiritual understanding, because they were not taught how to distinguish between darkness and light.

Individual effort has there been ; but the teachers have been few, and the light in which they taught was dim and ill diffused, and so men have failed to find the way.

Yet, scattered along the highways of life are many scripts wherein may be read of "that which all the world's a-seeking," and, moreover, containing much wisdom which, if gathered together, would illumine the soul in man as with a great light.

But these works lie scattered over the fields like ripe

corn-stalks, and no man has yet garnered and bound them together into a comprehensive whole, so as to form a compendium of knowledge and a source of power.

Collected together, threshed and winnowed, graded, classified, and systematised, these stalks would have yielded much golden grain, but the good corn has been left, as found, with the grain still in husk and ear, and man has lost much in wisdom and in power. The "Occult," the "Immaterial," the "Psychical," "Spiritualism," have not progressed in the past, because no man has elevated all these "Occultisms" into a Science!

The present day, however, bids fair to see "spiritual science" not only take its place side by side with sister sciences, but to transcend them all, in certain senses, as the sun's light transcends that of the moon; as the High transcends the Low; as the Spiritual transcends the Physical; as the Perishable is transcended by the Imperishable!

It must be admitted that this sorely misunderstood "spiritualism" has suffered much at the hands of "palmists," "astrologers," "crystal-gazers," "psychographists" and the rest of the fraternity who, at what they term their "séances" and "sittings," regale the public with but a feeble display of spirit-power which, rightly understood and applied, is capable of infinite expansion and utilisation.

Much of what we witness in the séance-room, although germane to spiritualism, is not of the true strain—not spiritualism in its higher forms. But, even here, there is a progressive movement noticeable, much of the more elementary phenomena witnessed a few years ago having yielded place to more exalted manifestations of spirit-power.

Hence it is that those who maintain an open mind towards the entire question of spiritual science, and who desire to see investigation conducted in a spirit of impartiality and freedom from every trace of bigotry, hold

that the kind of testimony required here is not that attainable at what is known to the public as "spiritual séances," but the unimpeachable evidence of men and women whose names would, at least, offer a guarantee of genuineness.

Fortunately, there is no lack of evidence—literature, art, science, and every trade and profession in the world having produced its disciples of *true* "spiritualism," true exponents of spiritual science; and many of them own names which offer to the world the necessary guarantee of probity and honour.

But what is of even more importance in the consideration of the most momentous question affecting the **HERE** and the **HEREAFTER** of the human race is, that many of the men and women of the present day, who have investigated the domain of spiritual "phenomena," have entered upon the quest, not with the heated imagination of a spiritual devotee, but in the more sober, dry, unemotional nature of the scientific investigator.

This fact, in itself, offers the surest warranty that any conclusions come to in respect to spiritual science have, at least, been the outcome of sober judgment and common sense.

In England, such names as Alfred Russel Wallace, Sir William Crookes, Stainton Moses ("M.A. Oxon."), Dr Hodgson, Myers, Gurney, Sidgwick, Sir Oliver Lodge, and many others illustrious in the annals of modern times testify to the truths of spiritual science!

France sends a powerful contingent in such men as Dr Paul Gibier (a pupil of Pasteur), Allan Kardec, Professor Charles Richet, Colonel de Roches, head of the French Polytechnic, Victorien Sardou, Théophile Gautier, Victor Hugo, Camille Flammarion, the astronomer and scientist, and a goodly number of other names celebrated in contemporary science, literature, and art, who, having investigated spiritual phenomena, generously offer their tribute to the eternal verities on the altars of Truth.

Italy, Germany, and the United States have not fallen behind other countries in their testimony, for we find many of their eminent names inscribed on the roll of contemporary thought. Professor Chiaia of Naples, Lombrosa, Doctors Barth and Defiosa; Professors Weber and Fechier of the Leipzig University; Dr Cyriax of Berlin, and other scientists have all testified to the living truths of "spiritualism"; while such men as Edmonds, Chief Justice of the Supreme Court of New York, Professor Mapes, and other equally well-known names in the Great Republic are not behind their compeers of the Old World in furnishing their quota of evidence.

Robert Hall, in his book, *Experimental Investigation of Spirit Manifestations*, struck no uncertain note as to the genuineness of "spiritualism," and Robert Dale Owen, in his book, *Footfalls on the Boundary of Another World*, offers irrefutable proof of its verity.

Russia offers further testimony in the person of Asakoff, the Russian Councillor of State, and other illustrious men; while Spain, too, is not lagging behind, for she has numerous Psychical Societies, the most important of them being centred in Barcelona, where is published much literature advocating the spread of Spiritual Science.

Then, among the Swiss, Norwegians, Swedes, Belgians, Danes, as, indeed, among all nations in the world, civilised or uncivilised, are now found millions of people who belong to the different schools that profess one form or the other of what is termed the "Occult" sciences—Theosophism, Swedenborgianism, Spiritism, Spiritualism, and others; and wherever these be found they unanimously agree, at least, on two points, namely, "The Survival of Man after Death," and, "Communication with those who have passed onwards to the Wider Life Beyond."

I should like to quote somewhat copiously from some of the works on the subject by these eminent students of this hitherto hidden science, but as even a small, abridged

selection of some of the passages offering corroborative evidence on the subject would fill several goodly sized books, I must content myself by referring to a few of these publications at the end of this work for the information of those who care to look further into this question.

It will be admitted that these names are among the most illustrious, but it should not be overlooked that not a few of them, while by no means unbelievers in the future state of the spirit incarnate in man, have hitherto concerned themselves rather with the investigation of *physical* phenomena than with the psychical problem of man's survival after death in bodily form.

By degrees, however, the recognition of some power behind MATTER; some subtle, silent, ever-operating, unseen Force moving at the back of Cosmos, was thrust in upon them; and patient investigation subsequently revealed the same POWER the ancients believed in, and which Moses so simply yet so grandly described in his stately opening lines of Genesis—"AND THE SPIRIT OF GOD MOVED UPON THE FACE OF THE WATERS."

By degrees, also, the recognition of this same mute irresistible POWER is being forced upon man in every country and in every condition of life; and, although it be to many people an unknown quantity to-day, yet the time is not far distant when this "SOUL-FORCE," this SPIRIT-POWER, this terrific DYNAMIC-ENERGY, which animates MATTER and vitalises MAN, will be as commonly recognised by the people as they to-day recognise and acknowledge the silent, unseen power of the electric current which is being constantly transmitted through the telegraph cables.

Being brought face to face with these significant facts, I said to myself: If the transcendental minds of great philosophers have gracefully acknowledged the presence in Nature of this potent, formless, dynamic, spiritual energy which manifests in man as Spirit, the obvious conclusion is that, if the comparatively elemental mind of their lay

brethren any longer ignored or denied, it would indicate a peevish antagonism that would amount to unreasoning bigotry.

Science—being in reality but “the pursuit of knowledge, the reaching out after the truth”—is just as applicable to the investigation of spiritual phenomena as it is to the problems that are being constantly solved and demonstrated in the laboratories of physical science.

If man is being forced for Truth’s sake to the study of the many *spiritual* manifestations which are being witnessed to-day in all countries, and by people of all creeds and colours, it seemed to me he would do well to assume here the same expectant attitude that he has learned to set up and maintain in regard to the investigation of *material* phenomena. If he fails to do this he proclaims his wilful ignorance and witless obstinacy—two lamentable qualities in this progressive age!

Irrespective of Eastern countries where those professing the occult sciences are very numerous, for the reason that Eastern peoples have never lost touch with spiritual science and are therefore, perhaps, more highly spiritually-evolved than their brethren in Western States—it is, I find, computed that considerably over 20,000,000 of men and women in the civilised world are believers in, and profess, “spiritualism.” Many of them have highly developed their clairvoyant and clairaudient powers; and there can be no question that they have established perfectly intelligible communication with the spirits of those who have passed the borderland of “Death.”

This simple fact has been vouched for by men and women of all countries, and of all sorts and conditions of social life, for the last half-century or more. Here is what an eminent French writer says in this connection:—

“About the middle of the last century, man, disappointed by all the contradictory theories and incomplete systems which had been offered him, was giving

way to doubt; he was losing more and more the idea of a future life. It was then that the invisible world came to him and pursued him even into his home. By different means the dead manifested themselves to the living. The voices from beyond the tomb spoke. The mysteries of the Oriental sanctuaries, the occult phenomena of the Middle Ages were renewed after a long silence; and spiritualism was born. It was beyond the seas, in a world young, rich in vital energy, in ardent growth, less subject than old Europe to the spirit of routine and to the prejudices of the past; it was in the United States of America that the first manifestations of modern spiritualism took place. From thence they spread over the entire globe. This point of departure was wisely chosen. Free America was the most propitious centre for a work of renovation."¹

Although there is a great mustering of the forces arrayed on the one side of spiritual science, there have been, nevertheless, some determined opponents to its progress.

In the days of lang syne Huxley, Herbert Spencer, and men of that type, were simply destructive in the mercilessness of their Agnosticism. Yet, although they were destroying, they were still doing the splendid pioneer work of preparing the ground for a general forward movement, so that Science, arrayed in her spiritual robes, might eventually sweep onwards unimpeded towards truth eternal.

But, although these men apotheosised Matter, and denied, or appeared to deny, the independent existence of Spirit, both shrank from SOMETHING! Spencer recoiled from the contemplation of infinite space—the awful, unguessable profundity of it; and Huxley seemed to shrink with a species of horror at the thought of man's pitiful finiteness—indications in both cases of the working of that inner Consciousness which, inborn in every human being, is intended by the Supreme Wisdom to guide man, among other things, to a sense of that which Is.

In illustration of this a singular corroboration of the all-convincing power of the everlasting truth which is being

¹ *Christianity and Spiritualism*, Léon Denis, pp. 135-136.

forced in upon man in every country in the world, soon or late, will be found in the incident of Herbert Spencer's tardy conversion.

This profound thinker, deep scholar, and great philosopher discoursed learnedly on nearly every branch of material science; and it is doubtful if any single human being, living or dead, did more, or so much, to draw men's thoughts away from the spiritual plane of existence and centre them in and upon that plane of life where MATTER reigns supreme, than this illustrious scholar.

But even this great mind, this transcendent intellect, which stirred up the soul in man to doubt its own existence, had ultimately to succumb to the truth.

That Herbert Spencer at length discovered the fact that "The Spirit of God moved upon the Face of the Waters" is clear from the last paper he ever gave to the world, *Ultimate Questions*. Speaking of the "Consciousness," he said: "It is a specialised and individual form of that eternal energy which transcends both our knowledge and our imaginations, and at death its elements lapse into the infinite and eternal energy *whence they were derived*." (The italics are mine.)

What induced this great thinker and life-long Agnostic or Materialist to conclude, at the eleventh hour, that *something* in man, *some* part of his entity really does survive the material body, *and that at death it would be absorbed into and form part of the ETERNAL?* Consistent Materialism teaches that all is Matter, and nothing but Matter, and that, in itself, it offers a complete explanation of all life and existence of whatsoever nature. Among other things this is a doctrine to the effect that man himself, being but matter, experiences absolute oblivion and complete annihilation at death; that the composing parts of his body are absorbed again into the elements "*whence they were derived*," and that his end is, therefore—MATTER!

For an out-and-out Materialist, then, to speak of the

"Consciousness" in man as surviving the death of the material body, and to admit that this "Consciousness"—which some men call the "Soul" or "Spirit"—"lapses into the infinite and eternal energy whence it was derived," is to dethrone the Finite and enthrone the INFINITE; to cast down MATERIALISM and set up SPIRITUALISM!

Herbert Spencer found the way late in life, but that he *did* find it is proved by the last of the papers he published, *Ultimate Questions*. The ultimate question he put to himself was probably in relation to his own "Consciousness," his "Soul," and his real Ego answered as in the above lines.

The mere weight of a great intellect had, it would appear, throughout a strenuous career, completely dominated the life of this gifted philosopher, and in its exuberant vigour it engendered a venturesome attitude which almost amounted to an arrogant defiance of the Supreme and Eternal Intelligence.

The incessant contemplation of MATTER, in its many aspects, so engrossed the student of physical science that he lost sight of everything else, until at last he had no perception save for the physical plane of existence.

The awakening of his Soul or, as he himself put it, the "Consciousness," to the unchanging truth of Eternal Life is indicated in his *Ultimate Questions*; and all who care to read between the lines will discover a deep mine of pathos underlying this surrender of the Intellect to Soul; of the Material Man to the Spiritual Ego; of MATERIALISM to SPIRITUALISM.

This same SPIRIT is now found by modern science to be immanent in Nature, in every part and in every atom of the visible universe; and, this fact being established, it is obvious that it must exist in every human entity—man himself being but a tiny atom in the enormous mass of matter forming the Great Whole of the material world.

Realising, then, the importance of this indestructible

truth, this group of notable investigators, to whom I have just referred, at once recognised the paramount and all-important duty which they owed alike to their own individual entities and to man in the aggregate. This important duty lay in ascertaining if that part of our being—that super-physical twin-body pent up in our dual-being; that ill-defined yet definable Something which students of spiritual science term the spiritual body, or man's veritable EGO—survives the death of the physical body and, if so, in what condition, and how this new condition affects or correlates with the earth-life?

That it does so, and that in its discarnate condition this other part of man—this real OTHER-SELF which survives the physical death—lives on and can and *does* come back to him in his incarnate state to remind him of the stability of this simple yet stupendous truth, is admitted in the published works referred to, as also in numerous other books on the subject by men and women of all countries, whose names offer an ample guarantee of the reliability and genuineness of their conclusions.

Hence it comes about that I, among a numerous band of earnest investigators, having become convinced of the vast truths underlying spiritual science, would help gather them together and weld them into some intelligible shape that may become of practical use to man in his daily life.

There are, no doubt, some among us who would cast out or ignore this other part of our being—this super-physical or spiritual body—and treat it as of no account in the economy of life. *I* was one of these till quite recently, but 'tis a foolish attitude for any man to assume towards his own entity!

Those of my friends who agree with me will soon discover, in succeeding chapters, the reasonableness of my contention.



CHAPTER III

THE SPIRITUAL OR SUPER-PHYSICAL BODY: THE PART IT PLAYS IN OUR EARTH-LIFE—A SORE MISUNDERSTANDING!

"The twain together dwelt, but many were the years and long before the one the other understood! The twain joined hands and held communion sweet."

CONCEDING that the brief résumé in the preceding chapter accurately enough describes the position that spiritual science occupies in the civilised world to-day, let us now reduce the matter to certain concrete examples so that we may ascertain how you and I, friends, stand in relation thereto.

Personally, I found the position I had assumed towards this subject so weak and ill-defined that I abandoned it for a stronger one the moment an opportunity offered.

I believe this to be the case with most people to-day. These so-called "occult" sciences have never been seriously entertained because they have never been understood. But once explain to a man that there is something in them, something that may be turned to profitable account—and thus form one of life's chief assets—and he will soon take an interest in them.

Explain to him that, while he recognises the necessity of prosecuting his worldly affairs with all the perseverance, assiduity, skill, and energy he is capable of, he strangely enough adopts quite a different attitude the moment consideration of his spiritual affairs becomes necessary, which, to start with, is an inconsistency, and he will reflect.

Unfortunately, however, most of us are hopelessly

inconsistent where this "unseen" part of ourselves is concerned; indeed, the attitude we assume is ridiculously indefensible all round. On the one hand we admit the indestructibility of the soul, or, let us say, our spiritual or super-physical body, and yet we conduct our life's affairs as though we possessed no super-physical body! We admit the "Hereafter," and yet we arrange our concerns in the single phase of this, our earth-life, as though the things of the "Here" were the Alpha and Omega of human existence!

We admit the existence of two bodies—flesh *and* spirit—dwelling in one mortal habitation on the earth-plane, and we admit that, while one dies and dissolves into the elements whence it proceeded forth, the other lives on, and yet our regard is rather for that which dies and perishes than for that which lives on and endures!

We admit the incertitude in regard to the part our super-physical body plays in this life and its destiny in the Illimitable Beyond; we admit the failure of our religion to expound the "Now" and trace our soul's flight through the "THEN"; we realise that our present form of belief offers no solution to the "Great Problem," and yet, with characteristic inconsistency, many of us turn away from those who would enlighten us.

Truly, friends, such an attitude is illogical and foolish, and is it not a duty we owe to ourselves to ascertain why it exists at all?

The answer will be found partly in inherited conservatism, but chiefly in that ingrained *formalism* which characterises civilised man, and which has ever offered an opposing barrier to spiritual progression and the inflow of Truth.

Instead of guarding against the intrusion of the insidiously fatal idea that our twin-self—our spiritual or super-physical body—is some shadowy, formless SOMETHING that will, in some undefined manner, play its appointed part in that remote future yclept the "Day of Judgment,"

instead of being a potent factor in the "Here" and "Now," we have deliberately encouraged and fostered it.

This self-same idea, however, possessed the human race in the earliest periods of recorded history; it took hold of the men of mediaeval times; it possessed our fathers; and most of us in the dawn of this twentieth century think and talk and act as though those considerations, which centre in our material possessions, are the beginning and end of our earthly existence, the first step in our life's affairs and its *ne plus ultra*.

Truly, we admit the existence of the super-physical body, but rather as a silent, feeble, powerless witness of the physical body's activities, of its sins of omission or commission, or as some far-away, abstruse possibility, some nebulous undefinable essence, than as a real, ever-present, thinking, living, active entity.

This brief sketch of our attitude towards our own real Ego indicates the precise position that the vast majority of us are in to-day.

That it does so is demonstrable by the fact of our own religious belief—the orthodox doctrine being that, at the great "Dissolution," the physical body is laid at rest in Mother-Earth to be again absorbed into MATTER, and yet strangely enough, to rise again at the Resurrection. Both the Apostles' and the Athanasian Creeds testify to this belief. The latter creed says: "All men shall rise again with their bodies."

The spiritual or super-physical body, however—probably a formless essence—is supposed by many of us to go to some place not described, or to wander aimlessly away in the realms of the vast Unknown, dumbly awaiting some remote and ill-explained—because ill-understood—Day of Judgment.

Obviously so abstruse a doctrine as this, teaching rather the spiritual body's inertness during its dual life with the physical body and its shadowy nebosity after death,

than its never-ceasing, active personality during life and its shapely spiritual form on the cessation of the earth-life, is eminently calculated to centre men's affections and aspirations rather on their physical bodies—which soon perish and pass away—than on the only durable part of their dual entity, the spiritual or super-physical body, that imperishable part of them which lives on under the name of man's veritable Ego!

Out of so cold, unsatisfying a doctrine which, singularly enough, is neither in accordance with the writings of the Old Testament nor the teachings of the New, has quite naturally sprung up a curiously regrettable and complex attitude on the part of man towards his own spirit-body. "If," he contends, "this orthodox doctrine pays so little regard to my spirit-body as to render it impossible for it to give me some intelligible idea of the part it plays in my comparatively brief physical life, I really do not see why I should give that part of my being much concern."

"Then," again he says, "if it is unable to explain what becomes of my spiritual body after the death of my physical body, and of the latter's subsequent dissolution and absorption into its original elements, I fail to see why I am expected to pay infinite regard for some indefinable quality which is neither understood by the Church nor determined by any formula known to its priests. But, once explain to me what my spirit-body is—its form, functions, the part it plays in my physical being, its attitude at the death of my fleshly body, its position in the Immediate Future, and its ultimate destiny in the illimitability of the Vast Unknown—and I shall then find ample reason for assuming quite a different attitude towards this other part of my being, this "Twin-life of mine pent up for a time in my mortal flesh."

Out of this incertitude has grown up, therefore, that attitude of negativism which most of us assume towards the most momentous question affecting human existence.

If there be no certainty as to the future of the spirit-body, there is little wonder if we doubt the part it plays in our present existence. If, after centuries—nay, thousands of years—of dubiousness in regard to the part the spirit in man plays in the “Here,” and its ultimate fate in the “Hereafter,” he continues to doubt, who shall blame him?

Again, if scepticism and unbelief in the potentialities of the spirit be prevalent among men to-day, who can wonder?

Now, good friends, ye for whom this particular chapter has been written, ye who not only doubt the existence of your own spiritual or super-physical body, and the part it plays in the dual earth-life, but who question the *bona fides* of those who, like myself, would explain matters unto you, is not this the position you are in to-day?

Is it not a fact that, your orthodox belief having failed to make you understand your true position in the universe, the *vera causa* of your being, the fact that your physical body is not your real Ego, and the mystery of its ultimate destiny, you have, perhaps unconsciously, assumed an attitude of negation towards the entire subject?

Is it not also a fact that, although there be in the world to-day many a man and woman capable and willing to explain the nature of your spiritual body to your mortal understanding, and explain to you first its practical participation in your everyday life and then of its immortal, yet active, helpful life on the next plane of existence, your present attitude towards your would-be teachers is either one of suspicion or resentment; foolishly sceptical, or openly hostile?

Yet, in spite of this, you are just as much in need of enlightenment; just as ready to receive the truth, provided it be the truth; just as open to make a good bargain, a profitable deal in respect hereto, whereby you may acquire something worth having, as I was and am!

But, friends and fellow-seekers after the good things of life, you must, first of all, realise that there is a difficulty

before you may overcome it, and you must encounter your foe before you may overthrow him. Your difficulty, like mine, is ignorance, and this ignorance is our foe.

Those who should have pointed the way saw not themselves, and so the blind led the blind. The spirit in man, reaching forth for warmth and light, found them not, and so man's spiritual body, throughout the ages, has remained stunted and warped, while his physical body, growing apace on the food it loves, thrives and flourishes.

The spiritual body, which should lead and dominate, is led and subordinated! That which dies and soon passes away is coddled and exalted to the first estate, and that which lives and endures to immortality is degraded! The higher serves the lower; the angel the man!

Friends and fellow-victims of this state of topsy-turvydom, see you not the irony of the situation; and that were it not for the unspeakable tragedy underlying it, the position would be perfectly ludicrous? See you not that the time has come when we should realise the state we are in and free ourselves, once and for ever, from so perilous yet, withal, so ridiculous a position?

From this spiritual *impasse*, then, arises the attitude of to-day; and there is no wonder that men and women, in this age of intellectual progression and religious freedom, have commenced to think out the spiritual problem of their own soul—or spiritual body—in their own way.

It thus becomes clearer every day that, until we first learn the plain truths revealed in both parts of our own Sacred Books and then expound them in a simple, intelligible manner, understandable even by a little child, we shall continue, as heretofore, to doubt the active, living PERSONALITY of the spiritual or super-physical body, and misunderstand the part it plays in this life and in the life to come.

The recognised function of any spiritual doctrinal belief is indubitably to concern itself with man's *spiritual*

interests, leaving his material affairs in his own keeping. Finding, however, that the received doctrine can neither define the functions of the spiritual body in regard to his life's activities in the Here and Now, nor determine its form and substance and the part it plays in the continued life in the FUTURE, he naturally inclines to pursue his own way, leaving the established orthodoxy to expound and practise its unsatisfying doctrines as best it may.

This, indeed, is the precise condition in which I, a member of the Christian laity, find myself. I have long realised that the prescribed ritual of my Church leaves my soul stranded on a lee shore of hopeless doubt and grave misgivings, and I simply seek for the security of the everlasting TRUTH.

This position is precisely that which the vast majority of Christian people in every country in the world are in to-day, and, in the parlance of the man in the street, "It isn't good enough!"

Along the great line of doctrinal beliefs there is found no gap through which a timid, shrinking soul may find an opening to security; firm and serried do they stand in their ranks, offering an impenetrable front to those who are tired and weary and would enter into a sense of restful assurance, provided a way were found.

Many Protestant clerics, being unable to explain the exact function of the spirit in man, *i.e.* the part it plays in relation to his physical life and what it does and where it goes after death, take refuge behind the obviously lame and indefensible position of discouragement and prohibition. "Seek not to lift the veil which hides the Future, because God never intended that man should know aught of the Hereafter!" is what they tell us, and hope is thus crowded out of the hearts of those who would know the Truth.

The Romish Churchmen lead their followers one step farther, but it is a case of "out of the frying-pan into the fire." Into Purgatory does this single step lead us, but not

beyond it—not an alluring prospect—and in that distressful condition must our souls remain for countless ages till the Last-Day Trumpet calls to JUDGMENT.

Our beautiful Christian faith which, in reality, is simplicity itself, has been divided and subdivided into innumerable sections, each section differing from the other in some curious manner, each with its own arbitrary doctrines and peculiar ritual, and each equally erroneous, formal, and disappointing.

Thus it comes about that the laity are driven from pillar to post—escaping Scylla only to run into Charybdis; and, being sick to death of the sham and hollowness of a cold, unsatisfying, illogical, man-made doctrine, it is no wonder they would prefer something which is more satisfying and hopeful.

But it is not too late for the Church to do now, to-day, what she has neglected to do in the past.

I would that she would do so. I would that a great revival wave should sweep over the Church I still love, and purge it of its ambiguities, as the waves of ocean, surging inwards on a flat shore, purge the beach of its flotsam and jetsam.

I would that the Spirit of Truth which has hitherto been shrouded from men's eyes by the dense screen woven out of Forms and Ceremonies, and set up before her altar by Professionalism, should now be torn aside so that Christian worshippers might behold the verities of Christ instead of the doctrines of man!

I would that Christian priests should lead where laymen now cry—Onwards! because I fully understand that Mother Church should point the way to those who do not know it. Nay, I believe the time will come when this spirit of Truth will so illumine the Churches that the priesthood will become, as of yore, the leaders of the flock that follows after Christ—but which of late has missed the way because of lack of guides.

Meanwhile, however, it is better to face Truth than hide from her, because she must at length prevail. Man has mistaken the shadow for the substance; the unreal for the real; and Theocracy has usurped the throne where spiritual knowledge should have reigned supreme!

Most men nowadays, recognising the good there is in all religions, necessarily respect them all; and whether we be Protestant, Catholic, Nonconformist, it matters little, we are CHRISTIANS before Sectarians, and as Christian men and women we would make for the truth—Truth Eternal!

Doctrines and dogmas satisfy not, nor do we find our soul-hunger appeased by the cold, hard formalisms of theology; and over against them must be written their doom—MENE, MENE, TEKEL, UPHARSIN!

If, friends and fellow-seekers after Truth, I have made my meaning clear to you: if I have shown you how and where you have missed the turning: if it now be manifest to you that you have erred, as I erred, because of ignorance of the true bearings of the case, because there were none to point the way, then you might, from this strategic point, join forces with me and march onwards through the remaining chapters of this book as close comrades and good friends. If our differences be reconciled; if you admit that this spiritual or super-physical body of ours has never had a chance because its relation to our being was never rightly understood—because never explained by those who should have known, but did not—then we may shake hands over our whilom differences and work together in harmony for our mutual good.

Let us, then, turn from the contemplation of these dry bones of a dead belief, or at least of a worn-out one, and construct for ourselves a simple form of faith which we can endow not only with the semblance of life, but with life itself—life, active life in the Here, and life with its continuing activities in the IMMEDIATE FUTURE.

This form of faith, which I, in common with the vast

majority of Christian peoples, have long been waiting for, needs to be invested with the garb of simplicity and covered with the mantle of truthfulness. It should be endowed with wisdom and impregnated throughout with the essential qualities of common sense. It should be imbued with charity, hope, and faith, and it should give freely of the bread of life to the hungry, and the satisfying water of knowledge and understanding to the thirsty. It should show no cold, discouraging, repellant side to a single seeker after TRUTH, but should take into its warm, inviting, fond embrace every wanderer on life's highway who claims its regard and sympathy. Its corner-stone should be LOVE, and its keystone SERVICE!

This beneficent PRESENCE need not be looked for in the stiff orthodoxy of our present beliefs, nor in the pompous liturgies of our cloistered churches, but it may, and will be, readily found in the homes of the simple-minded, and deep down in the great heart of the people.

This kindly and congenial SHAPE is in every home and in every life; it takes a lively and personal interest in each one of our daily activities; it is with us when we sleep as when we awake, it is our inseparable companion during life and our other self, our imperishable EGO, *after "Death"!* It has been called by many names, but, in the days that are long dead, the sons of men were told it was the SPIRIT OF GOD. We, then, cannot do better than call it by that name. In its individual form it is called man's SPIRITUAL BODY!

Now, what is this SPIRITUAL BODY? Let us be careful in our reply, for upon it depends so much—our happiness in the PRESENT and our position in the FUTURE!

Because the doctrines of the present day, as of the past, have been unable to answer this question satisfactorily; because they have failed in making it clear to man's understanding what part in our life this "Something"—this other and real part of our double-being, this spiritual body which lives on after the death of its twin fleshly body—plays, has

this spiritual barrier been set up between Church and laity, between man and his own Ego!

Let us, therefore, beware of hasty conclusions, and above all of timidity, intolerance, bigotry, and ignorance. There is here a pearl of great price; let us, then, be careful lest in our blindness we trample it under foot.

Ever since those old Fathers of the Western Church broke away from the older beliefs in regard to the function and destiny of man's spiritual body which was set up by the Apostles, and which formed the basic beliefs of the early Eastern Church, has man been living and moving among the rattling bones of a skeleton belief; frightening, appalling, and driving him away to the cold wastes of Agnosticism, Negativism, Materialism, and creating in his heart a feeling of hopelessness and despair.

For fifteen hundred years, and more, has he lived and died in ignorance of his own being, in ignorance of the fact that he is as much spirit in the flesh—*before he dies*—as he is, or ever can be, *after death*. He has been kept in ignorance of the supreme truth that this Conscious Personality, this infinitesimal spark of the All-Pervading Divine Essence which is immanent in every sentient entity, is his real SELF.

He has never really understood that this essential part of his own being which imbues every fibre of his material body with life and motion—as the mighty source whence it is derived moves and impels and animates all MATTER in the broad expanse of the visible universe—is part of the indestructible principle of God Himself.

For all these countless centuries, since that far-off time when the Roman Emperor saw the sign of Christ blazing in the sky, and out of fearful superstition forced his heathen priests to adopt the faith of the despised Christians, has man been kept out of his rightful heritage of this immanent Spirit which is the essential principle of his own being and which is HE, HIMSELF!

But, this new form of belief in the power of the spirit—or rather, I would say, this new way of looking at an old question—this re-investing, after fifteen hundred years, of our physical bodies with the proper attributes of their own Conscious-Personalities, should, above all things, be intensely practical and understandable by the people.

There should be employed no mystifying terms of theological inexactitudes, nor should the minds of the simple be hopelessly confused in trying to unravel, for example, that remarkably puzzling knot known as the "Athanasian Creed." The people want something they can understand and apply to the daily wants of their respective domestic lives, and not a hotch-potch of theological conundrums.

The fact that this *spiritual or super-physical body* is in truth by far the most important part of our being is not generally understood; and as the fact, in itself, is the supreme concern in mortal existence, it should be thoroughly intelligible to man, woman, and child.

So supreme is the power of this other body that if it were not present the physical body could not exist. This unseen body commences the work of the day by arousing from its drowsy slumber the visible body; it then takes the lead and orders the day's proceedings by using the grey matter of the brain as its instrument for expressing its thoughts.

But, here again we must be careful lest we confound this brain of ours, this "thinking principle" of our complex nature, with the identity of the "spiritual body."

Now this may, perhaps, appear difficult to grasp. I think it is. It was to me. But I soon found that a little consideration made it clear to me, as it will to you. Put it in this way:—

The brain being the medium of communication, or the point of contact between the spirit-body and the fleshly body, is necessarily in constant activity during the time the physical body is awake, in precisely the same way that

the telephone instrument may be in constant use between people at either end of the wire, during *their* waking, active moments. But take the brain away, or, in other words, render it useless by a well-directed blow on the temple, causing concussion or otherwise paralysing it, and it remains inert in the cranium just as the material particles of which the telephone instrument is composed would lie silent and inert unless called into life and motion by its users at either end of the cable.

This wonderful human brain, with its ceaseless activities, has strewn this planet with so many marvellous inventions and mechanical contrivances that one wonders if there are really any limits to its intellectual progression in the broad domains of literature, art, and science. It has, throughout the world's history, been so prolific of good and evil, of love and hate, of cruelty and mercy, of passion and peace, that we marvel at its inconsistencies and ask the question—Why?

Then it has been invested by practically the entire human race with all sorts of wonderful powers, of powers visible and active, and of unrevealed, latent, unseen powers of tremendous potentiality. Many of us, indeed, invest this portion of our physical bodies with so many attributes as to lead to the conclusion that the curious grey matter composing the cerebrum and the cerebellum, which together constitute theoretically the *thinking principle* of our being, is in itself the SOURCE of all mental operations.

Regarded from the point of view of Matter, this is quite an intelligible theory; but to reduce man to mere matter and leave him there without having regard, at the same time, not only to the *origin* of matter, but to the moving, impelling energy behind it, would be to admit the effect while denying the cause.

As the great projectile in our naval guns could not be hurled through space without the energy of the explosive principle behind it, so would the brain, having no propel-

ling energy of its own, remain still and inoperative inside its cranium without the vivifying and impelling power of the spirit.

Hence it follows that the human brain, with its marvelous record of mental operations and its display of intellectual coruscations, which appear at times really super-physical, is, after all, nothing but *matter* moved by *spirit*, in precisely the same way that every other particle of **MATTER** in Cosmos is operated upon, made to live, and set in motion on its appointed course by the same power of **SPIRIT**.

This **SPIRIT** behind **MATTER**—which, in our individual entities assumes the form of man's "spiritual body"—plays, then, so important a part in our lives as to strike the dominant note, and it is this part of our being that should now claim our chief regard.

Individually, I may say, I have lived my life through nearly to the so-called allotted span of "threescore years and ten" in complete ignorance of the fact that I, in my personal, physical body—I, the warm-blooded, living, moving, active, strenuous man—am not after all the *chief* actor in life's drama, but only the understudy or the subordinate player. Many of you, friends, are in the same position!

Most of the world's greatest scientists for many years regarded **MATTER** as the explanation of existence and its finality, only to find their conclusions erroneous; and many of us, at the eleventh hour, have learned the truth that man's physical body, although essential to human life, is not an explanation of human existence nor the chief actor in human affairs.

We have learned that, in all its parts, the physical body is but the physical instrument of the super-physical body, and that the latter plays upon its twin brother-body as a skilled musician plays upon *his* instrument.

Having learned that we are but the sleeping partners or

the material instruments of a higher, more powerful, although invisible Intelligence, it seems to me, personally, most necessary that I should learn more.

A doubt has been planted in my mind as to the exact part the physical body, even, plays in the physical life, and I conceive it to be my duty to investigate the matter.

A question has also arisen as to the part the super-physical or spirit-body plays in the physical life, and it is equally my duty to investigate that part of my apparently complex being.

This task, although of stupendous importance to every mortal man, is, fortunately, not impossible, for the reason that much light has already been thrown upon the subject by many earnest students of what have hitherto been erroneously termed the *occult* sciences.

To those who have neither eyes to see nor ears to hear there is much that remains *hidden* in earth, and sea, and sky; but to those whose hearts are open to understanding and whose souls are in tune with the Infinite, understanding grows apace, and the "Hidden" becomes revealed.

Let us, then, open the windows of our souls wide, so that the great flood-light of the living truths of the UNIVERSE may stream in.

I hope that you who have followed me through these chapters will now see with me eye to eye in respect to this twin-life of ours, this spirit-body to which so many of us pay little or no regard as **THE WORKING PARTNER** in our **EARTH-LIFE**!



CHAPTER IV

RELIGION AND SCIENCE: AGREEMENT AT LAST! THE SUPER-PHYSICAL IN MAN

"And they said one to the other, 'Brothers, of a truth we may no longer disagree because this stranger with Wisdom's tongue doth speak!'"

It is now known that everything in Nature obeys certain universal laws which, although silent and unseen, are, nevertheless, irresistible. Matter is moved forward by some stupendous energy, and is obedient to its governance. Man, in his physical body, being matter, is in turn dominated and governed by this same dynamic force. The peculiar grey particles of the brain being again but matter, are likewise under the dominating influence of this supreme power.

Hence it follows that man's material body, being matter, is of itself incapable of life or motion, of thought or word or deed, unless it be vitalised and energised by some superior power.

This potent influence either stands outside our physical bodies and steps in for co-operative action as occasion demands, or enters in at birth and takes up its abode in its fleshly habitation during the latter's earthly existence. That the alternative position is the correct one is beyond doubt.

It is, then, with this superior inward power, this vivifying, invigorating, dominating influence, this SPIRITUAL BODY, with which we now have to deal.

But let us not be hasty in our conclusions or faulty in our judgment, for of this we may be sure that, of all

questions which concern our physical lives, this is the one which should claim our chief regard, because of its supreme and stupendous importance.

It is, moreover, a question in which the entire human race, irrespective of creed, colour, or country, is equally interested; it is the one thing in life which is common property and in which every human being—prince or peasant, black or white, civilised or savage—has an equal share. It is an inheritance to which each one of us succeeds as we are born into the great human family, and, as it is the only possession we are permitted to take with us when we pass onwards through the gloomy portals of the tomb, it may well excite our interest and rivet our attention.

The question is ever in man's thoughts, ever the subject of hope and expectation on the one hand, as of doubt and despair on the other; yet he has never been able to solve it because, throughout the centuries, he has failed to find the key.

Theocracy, with its great religious institutions in every country, of every degree of faith, has plied him with dogmas and surfeited him with doctrines; Theology has given birth to many a platitudinarian who has waxed eloquent in the pages of innumerable works on mundane morality and spiritual ethics; man has been preached at and pleaded with; he has been burned at the stake by Rome; shut out of heaven by Calvinism; unsatisfied by Protestantism; and, after many weary centuries of vain strivings, he now finds himself stranded on the dangerous shore of DUBIOUSNESS!

Ecclesiasticism has, of itself, failed to feed man's soul-hunger by not indicating the precise position occupied by the super-physical in his physical life; its functions in the life after this—now termed by students of Spiritual Science the "Intermediate Life"—and its ultimate destiny in the Everlasting, because, lacking knowledge in itself, it discouraged research in others.

The great hand which moves across Time's mighty dial has marked much human progress in all the branches of sociology, and physical science has revolutionised man's material existence; but, alas! in regard to the soul-state he is practically where he was when history commenced to record his deeds. All else has progressed, but the flight of the centuries marks no progression in his spiritual condition—or, rather, in his intuitive knowledge in respect to that highly important part of his being, his spirit-body—**THE SUPER-PHYSICAL IN MAN.**

But hope has at length dawned! The narrow spiritual horizons which encompassed man on every side, and shut in his soul's flight as with walls of steel, have been rolled back, and a warm glow appears in the distance which is gaining brilliancy to an extent which will, in the near future, flood the earth with the dazzling radiance of the **EVERLASTING TRUTH.**

Science, in more than one of her many forms, has stepped in to aid Religion, and, if Churchmen be wise, they will now hold out the hand of fellowship to scientists and link up the feeble power of the Church to the newer and more potent forces arrayed under the victorious banner of Science.

So far as the Romish Church is concerned, it must be admitted she has ever regarded Science as heterodoxical and will, perhaps, continue to do so. In the days that are gone she laid her ban upon it in a manner that brooked of no denial, and material progression was retarded, while spiritual expansion became impossible. Her attitude to-day, although less uncompromising, is, nevertheless, cold and discouraging, and so Science goes on her way serenely indifferent to Rome!

Protestantism, while being in no sense hostile, cannot be said to have recognised Science as the handmaid of, and a co-worker in, the interests of **TRUTH**; nor have its clerics always regarded her efforts to wrest from Nature her

secrets, and lay them bare to men's understanding, as co-ordinating and harmonising with Religion.

Briefly, it may be said that Religion and Science have, hitherto, not been able to see eye to eye; and although this was partly due to the fact that Science professed certain Agnostic or Materialistic beliefs antagonistic to certain Christian beliefs, Religion, on the other hand, assumed a "touch me not" attitude which rendered the breach between scientists and sacerdotalists wider than was necessary.

But the Master, whom both serve and reverence, said: "Let the dead bury their dead," and—so let it be.

Attempts on both sides have been made, in recent years, to reduce the cleavage and even to reconcile the seeming difference—for the difference is seeming rather than real.

Sir Oliver Lodge's book, *Man and the Universe*, may be taken as representing the views of many physical scientists, who, although silent on the subject, nevertheless admit the independent existence of Spirit. This work, among other things, shows that the scientific conception of the world as part of God's universe is not incompatible with the view of it taken by Religion. This laudable effort on the part of a great scientist to close the breach between Science and Religion the laity will surely appreciate.

On the part of Churchmen one of the most notable of these commendatory efforts is that of the Rev. Hugh Capron, whose book, *The Conflict of Truth*, although published eighteen years ago, is quite up to date both in respect to its familiarity with scientific knowledge and progression and in the broadness of its views.

The task essayed in this remarkable book is to show that the story of the Creation, as described in the Book of Genesis, is not only scientifically correct but actually homologous to the evolutionary theory favoured by many *savants*.

Mr Capron takes Herbert Spencer's *Synthetic Philo-*

sophy as his *point d'appui*, and runs his homologies side by side with each one of the scientific conclusions arrived at by that great philosopher, in a manner that is most convincing.

Whether Mr Capron's arguments will be accepted by Churchmen as being representative of their views in respect to the Christian conception of the Creation, or by scientists as being in harmony with *their* beliefs in regard to this stupendous event, is not of so much importance as the purpose underlying this interesting work.

The object in the *Conflict of Truth* is to prove that, although Religion and Science are *believed* to be in conflict, there is really no essential difference between them; both are making for the same goal; *both are right*.

In his concluding chapter, Mr Capron said: "In every case we have found complete congruity between the spiritual doctrine of Religion and the physical discoveries of Science."

With this frank avowal all who seek for the truth will agree, although they may differ as to the mode of arriving at so harmonious a conclusion.

But the latest contribution to this vexed question between Religion and Science comes from the Archbishop of York, in his eloquent address to the British Association at Sheffield, on September 4th, 1910. This prelate's words were:—

"We who specially represent religion, and you who specially represent science, meet in the house of God as friends. . . . Those who may be called the camp-followers of science and religion are apt still to break out into quarrels; but the highest and best men on either side are conscious that there is a call for a truce—a truce of God, a time to adjust misunderstandings, a retreat from rash and hasty claims, to think out their own positions more clearly, and to understand the position of those who seemed to differ from them with greater sympathy. . . . The cause of the old

conflict was the mistaken desire for uniformity. The way of escape is this newer friendship, this deeper desire for unity."

Physicists, while not seeking pardon for professed Agnosticism or Materialism, or explaining their past attitude of negativism towards Religion, have, nevertheless, formulated certain dicta in respect to the part the super-physical plays in man's physical life, and to the continuity of life after the death of the physical body, which leave no doubt in respect to their present attitude towards this question of supreme importance.

This question is one which every living man—Christian or heathen—would do well to study before he passes hence to the Beyond. The way, it is true, has hitherto been barred by orthodox ineptitude and narrow pietism; but the sharp sword of Science has cloven through the hard encrustation of doctrinal inexactitudes and dogmatic beliefs, and has thus laid bare the simple truth.

Science and Common Sense, delving deep down in man's physical being, discover a second or psychic being which, yielding a well-defined *super-physical body*, is easily determinable in this phase of life, and not difficult to follow when, at death, it dissociates itself for ever from its twin companion—the *physical body*—and enters upon its next phase of existence.

It was this reconciliation of Science with Religion, this blending of the two great forces on this plane of life which makes for TRUTH EVERLASTING, that attracted my attention a few years ago, and induced me to look into the question of this super-physical body and the part it plays in this life and in the life to come.

I contended that there is either something in what spiritualists affirm in relation to the HERE and the HEREAFTER, or there is not. They are either wrong or they are right. If wrong, I shall surely be able to prove it by careful investigation. If right, then I shall have

acquired certain knowledge which, conceivably, may be of value.

The attitude I assumed here was precisely similar to that I have consistently taken up and maintained in respect to each one of my life's affairs, namely, an attitude of an open mind charged with expectancy and belief, for I have always held that without belief little or nothing of any real value can be accomplished in this world.

Scattered throughout the broad field of literature I found numerous works on the subject which dispelled doubt, infused hope, encouraged investigation, confirmed opinions, and fortified belief.

These works were not written by fervid emotionalists, but by keen, level-headed men of the world abiding in this country, as in every other civilised country. Scholars and scientists of many degrees, professional men of many professions—philosophers all—are the contributors to the verities of what men term the "occult" sciences; and where these great minds led, I, in my humble capacity of of an unknown investigator, ventured to follow.

These scholars and philosophers, wandering among the winding and seemingly complicated paths of, to them, hitherto unexplored regions of the psychic realms, found that, however bewildering they appeared at first sight, there was wise purpose behind the apparent complexity, and rhythmic order under seeming confusion. All paths, although proceeding from an unseen Source, converged on one common goal—TRUTH EVERLASTING.

Along these paths, trodden before by wiser men than myself, I made bold to wander, seeking that peace I had failed to find in the more familiar tracks along which most men seek repose for their souls. Suddenly, a light appeared, cheering the way and illumining the dark places of my soul, till it unfolded to the radiant warmth as the flower expands under the fervent kiss of the sunbeam.

But the clearest evidence of the "Soul's Awakening"

may be found in the great highways and byways of human life where dwell the people in their millions. From this direction will be felt the great spiritual impulse which, throbbing and palpitating with the consciousness of coming life, will burst asunder the thin shell of misunderstanding in which it is yet encased, and thus set the embryonic spirit free on its upward flight. Thus will be revealed to man his real self—the SUPER-PHYSICAL!

It will be asked: What are the indications of this awakening? The answer is: "Watch for the signs, and they will become visible to even a casual observer!"

In the sumptuous homes of the wealthy, in the more modest dwellings of the great middle-classes, and in the cottages of the poor will be found many who now listen with concentrated attention to the story of the "Soul's Mission," of its relation to our physical everyday lives, and of its active, living personality after what we now term "DEATH."

Fifty years ago the vast majority of the people would not have listened to the man who had something to tell them of the "Dead" coming back to communicate with the "Living," but to-day there are many who seek for the Truth in this as in all things else appertaining to our earth-life.

Fifty years ago there was, perhaps, not a single physical scientist who admitted the independent existence of Spirit, or that matter did not, in itself, offer a complete explanation of life in every stage of existence. To-day, it is perhaps as rare to find among the world's *savants* a man bold enough to teach the doctrine of the supremacy of the Material over the Spiritual, of the Seen over the Unseen, or of the Here over the Hereafter.

On every rung of the social ladder may be found men and women anxiously awaiting the advent of that Knowledge which will enable them to mount higher and higher towards the apex whereon Truth sits enthroned amid the spiritual verities of the Universe.

So many discoveries in the realms of physics have been witnessed, so many marvels have been unfolded to the wondering gaze of the human race, so many secrets have been wrested from Nature's mighty grip, that man at last admits that the impossible of to-day becomes the possible of to-morrow, and that the world has arrived at the dawn of even greater discoveries. The cry has gone forth that unreasoning scepticism is out of date, that doubt is no longer applicable to the everyday life, and that unbelief is misplaced and foolish.

These, then, are the "signs of a people's awakening," and these signs are clearly discernible to all who have eyes to see and ears to hear.

Throughout the civilised world, then, man is in a state of expectancy, waiting for the advent of SOMETHING which, although undefined, is yet definable, and, although intangible to the physical touch, is yet perfectly intelligible to, and graspable by, the super-physical body, that other part of Himself which he so little understands to-day.

This expected Shape, born of dead centuries of abysmal ignorance and despairing incertitude, rising as a wraith out of the dissolving elements of its own dead self, has at length appeared on the horizon and stands dumbly awaiting man's call.

Obedient to that call, this timid, shrinking, nebulous, Something advances, and, as it proceeds on its willing embassy, it gradually assumes form and consistency and seems to throb with the consciousness of coming Life.

Weak and feeble as yet is this new FORM—as the new-born are ever feeble—but, fed with Hope and nourished with Belief, it will increase in strength, and vigour, and power as the Past flees back into the darkness, and the Present comes forth into the light of reason and common sense.

COMMON SENSE is, indeed, the exact word to use in this connection; and this FORM, born as it is of a dead PAST—a

past full of error and misbeliefs, of false doctrines and constricting formalism, of misdirected pietism and cold, unsatisfying creedal beliefs—may well don a garb likely to withstand the wear and tear of this essentially practical, up-to-date, *common-sense* twentieth century.

Of this, also, we may be certain, that were we disposed to invest this transcendent subject with sentimental emotionalism, and gird it about with the rhapsodical ideals of the devotional *exalté*, our purpose would still be better served by adopting an eminently matter-of-fact, everyday attitude towards it.

It is at last borne in upon men's understanding that God's Illimitable Universe is governed by laws, the basic principle of which is inexorable economy, rhythmic order, and extreme simplicity—or, as man would translate it, PRACTICAL COMMON SENSE.

Where, then, the Creator leads, the creature may well follow!

Regarded from so eminently utilitarian a point of view, it, therefore, occurs to me that if these "occult" sciences—which go by so many names, but which may be briefly summed up in one word, Spiritual Science—have in their keeping anything of value calculated to help me in my individual life, I should like to possess it, seeing that it would be economically sound and ethically correct to do so.

In common with my fellows I have constantly failed to find what I was seeking along the beaten paths prescribed by religionists, or among the many perplexing forms of creedal beliefs which have sprung up out of the polemics of doctrinaires and the dogmatisms of theologians, and I naturally turn to a quarter whence comes the long-expected succour. Spiritual Science, having lifted for me a corner of the veil which for ever hangs before the eyes of Orthodoxy, has permitted me to obtain a glimpse of what is erroneously termed the "Hidden," and I now feel con-

strained to press forward until I can thrust aside the curtain which hides man from HIMSELF.

I have already satisfied myself that I should not be wrong in doing this from a moral and economical standpoint, and it now remains for me to ascertain if I should be equally justified in approaching the matter from a purely *spiritual* point of view.

Apart from the many ready-made doctrines in respect to what it has pleased man to call the UNKNOWN, and the injunctions laid upon the laity, by certain of the priesthood, not to pierce the veil which is said to hang purposely between the earth-life and that other life just beyond this, *and which is now known to interpenetrate with our own*, I naturally ask the question: Is there warrant for inquiry, or is there not?

This is a matter of absorbing interest to me individually, and, as I by no means stand alone in my desire to know something of my life on the earth-plane, as also on the plane of existence but one step removed therefrom, I realise that the following questions become necessary:—

1. Under the Mosaic Dispensation was an interdict laid upon intercourse by man with the spirits of those who had passed through the portals of the tomb, and, if so, for what purpose?

2. Did Christ Himself possess clairvoyant and clair-audient powers, and did He hold communication with the spirit of man incarnate?

3. Did He use such powers in the interests of His fellow-mortals?

4. Did He lead His followers to believe that the remarkable gifts which He Himself possessed were His peculiar attributes of Divinity, and could not, therefore, be acquired or assumed by ordinary mortals?

5. Realising that in His own Person He possessed clear insight into the conscious personality of the Spirit in

man, and of the part it plays in this life, and of its continuity after the death of the physical body, as also of its condition in the life just beyond the earth-life, did He expressly enjoin His followers to remain ignorant of life in the Now, and forbid them to know aught of the THEN ?

Then, in regard to the Apostles, the following questions might be put in the interests of the Eternal Truth :—

(a) Were the Apostles ordinary mortals ?

(b) Were they clairvoyant and clairaudient ?

(c) After the death of Jesus, was the following promise to His disciples fulfilled : “ Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also ; and greater works than these shall he do, because I go unto My Father. And whatsoever ye shall ask in My name, that will I do ” ?

(d) In the fulfilment of this promise, did the Apostles acquire, in their own persons, the same miraculous powers which, in their Master, they regarded as the divine and especial attributes of the Christ ?

(e) If the Apostles, being ordinary mortals, developed certain spiritual powers, which were regarded by men of old-time, as of to-day, as *miraculous*, is there anything to show that similar powers, *ceteris paribus*, are, or would be, denied to men of this age ?

I hold that such questions as these, involving as they do concerns of enormous importance to every living mortal, are legitimate and proper, and absolutely essential to man's being. Moreover, being simply put, they require to be simply answered, and in a manner devoid of doctrinal polemics, of dogmatic dicta, and abstruse theologies.

Here are the answers :—

With regard to Question 1, there is sufficient evidence in several parts of the Old Testament showing that intercourse between the spirit of man incarnate and disembodied

spirits was forbidden. There are some references to the subject in the Pentateuch, while, later on, other Books mention it. The following are illustrative examples:—

“Regard not them that have familiar spirits”
(Lev. xix.).

“There shall not be found among you . . . a charmer, or a consulter with familiar spirits” (Deut. xviii.).

Although it is recorded in the First Book of Samuel that “Saul had put away those that had familiar spirits,” we find in the following passage that, when sorely pressed, he himself had recourse to them:—

“And Saul . . . said, I pray thee, divine unto me by the familiar spirit” (1 Sam. xxviii.).

“And the spirit of Egypt shall fail . . . and they shall seek to the idols . . . and to them that have familiar spirits” (Isa. xix.).

Admitting that communication between what is termed the “Living and the Dead” was forbidden under Mosaic Law, and that disobedience to this Law was punishable by death, the fact becomes startlingly clear that such communion *did* take place—*otherwise there would be no sense in forbidding it!*

Then, it is not difficult to read between the lines and trace to its source this ferocious law which meted out death to those who dared to disobey it. If we but bear in mind that at the time this savage law was promulgated the Hebrew government was *hierarchical*, this simple fact will make all the rest clear. The entire administration of this tribal nation being priestly, the rulers clearly perceived the danger to the hierarchy in permitting the people to hold communion with spirit-people, and so they crushed the practice out of existence by the iron hand of death. To put an end to direct communication between man’s incarnate spirit and those who had become discarnate was, therefore, a matter of urgent and vital necessity to the existence of the priests, and they took effective means to stop it.

But, such prohibition being but a *tour de force* on the part of the hierarchy to save the priesthood, and, therefore, of *purely human origin*, it necessarily has no power as against a purely superhuman or super-physical happening.

This view of the case has been taken by writers on the subject for many years past, and, being of the Truth, it naturally appeals to those who seek the truth.

Said one of these writers :—

“It is not the only time in the history of religion where priests have used the power of the State in a futile attempt to crush the truth. . . . Whenever priest and prophet clashed it was always the latter who proved to be superior, and the former were only able to maintain themselves by the support of the throne. . . . Once a year the High Priest was supposed to directly consult God by means of Urim and Thummim. But though the form of consultation was observed, its spirit was absent, *and there is no record of any priestly success.*”¹ (*Italics mine.*)

But, while thus safeguarding the priesthood against any encroachment on their priestly prerogative by the common people, the hierarchy were, on the other hand, influenced by further considerations.

Ingrained in the Israelitish character was a tendency to backsliding and idolatrous practices, a probable result of their long bondage in Egypt and their subsequent wanderings among peoples professing many forms of pagan worship. That they had broken away from the strong, simple faith of their forefathers, and gone after strange gods, is amply proved by the last of the four of the Books ascribed to Moses; while it is also apparent that their great lawgiver spent his strenuous life in endeavouring to turn the hearts of his beloved people back again to the Lord God of Israel. That he only partially succeeded and often failed is testified to in nearly every chapter from Exodus to Deuteronomy.

It is, moreover, clear from the stringent laws and regula-

¹ *The Life Elysian*, Robert James Lees.

tions in force in regard to the treatment of some of the many terrible diseases—such as leprosy and plague, murrain and pestilence—with which the people were afflicted, that the physical bodies of the Israelites were full of disease and in a degenerate condition.

Then, the elaborate code relating to economic and social duties, and to food and hygiene, which Moses found it necessary to draw up, shows that their great leader was terribly exercised in his mind as to how to arrest the further moral and physical deterioration of the people.

Depraved as they were, and full of strong lusts and strange longings, Moses knew that communication with those in the next world would only be resorted to in the gratification of some impure appetite or some unholy desire, and he crushed out the practice by a strong hand, and rendered those resorting to it liable to death.

Moses himself, being possessed of well-developed clairvoyant and clairaudient powers, knew—none so well—that bad spirits as well as good have the power of communicating with men ; knowing also, at the same time, how depraved the people over whom he ruled had become, he foresaw that intercourse with those who had passed through the “Mists of Death” could only result in further moral and mental degradation.

Here, as elsewhere, in God's illimitable universe, the inexorable law of “LIKE ATTRACTS LIKE” prevails, and Moses no doubt knew that “Those who are good will attract the good ; and the curious, the deceiver, the hypocrite, the impure, the vicious, and immoral will bring themselves into association with characters who are in harmony with their own natures.”

He probably knew, as we know to-day, that man changes not by the mere process of the physical dissolution called “death.” He was probably aware that life in the two worlds interpenetrates and interacts in accordance with universal laws, and that this being so, bad as well as good

spirits may, therefore, come through and, mingling with the earth-life, cause harm and become a source of extreme danger to those among men who lust after wickedness. Recognising, then, that the sacred avenues of the soul might be used for the incursion of spirits of uneven power, or of a quality inimical to man's moral and spiritual being, he closed them by the penalty of death.

Between the necessity, then, of protecting the priesthood against the people, and the people against themselves, Moses saw ample necessity for promulgating that awful law, punishing by death those who resorted to intercourse with the spirits of those who had passed to the Beyond.

Intercourse with what was termed "familiar" spirits was, consequently, forbidden.

But, it by no means follows that because the practice was interdicted, so far as the people were concerned, it was necessarily in desuetude by their elders and leaders, because every Book from Genesis to Malachi would disprove the assumption.

In chronological order we find Abraham, Lot, Jacob, Joseph, Moses, Balaam, Joshua, Gideon, Elijah, Elisha, and many others holding communication with "the Spirits of the Dead."

Each of these old-world celebrities was endowed with clairvoyant and clairaudient powers, and each received his communication from those in the spirit-world in a manner suitable to the occasion.

For example, an angel appeared unto Abraham at the sacrifice of Isaac.

Elijah was sleeping under a tree when an angel aroused him from his slumber and conversed with him, etc., etc.

Throughout the Old Testament, then, many examples be found of men holding intercourse with spirits from the other world, and the lesson to be learned herefrom—a lesson that applies to the present day as to that far-away time we are considering—is this: that while this spiritual

power may be a potent influence for good, it may also be used as an instrument of evil!

The Mosaic Law punished with death those who wrongfully used this spiritual power, but it should not be forgotten that those who, possessing the gift of holding communication with spiritual beings, used such powers rightfully and in the interests of their fellow-men, became the seers and prophets, the leaders and saviours of Israel. These men, deserving well of the human race, found an honoured place in the history of their country.

Another singular fact that should not be overlooked is the attitude of negation, or at least of indifference, assumed by Moses himself in respect to man's spiritual body and the part it plays in this life, as well as its condition on the death of the physical body. So little do these "Books of Moses" tell us of the spirit, the *super*-physical in man, its relation to this life, and its destiny in the next, or "Intermediate Life," that they lead us to the conclusion that Moses himself was either ignorant of the subject or remained silent for other reasons.

If Moses was not responsible for the Books of the Pentateuch, then it follows that the Jewish scribes, who became the recorders of that period of Hebrew history, were themselves lacking in knowledge of the condition of man's spiritual body!

Estimating the position from these Books as they stand, it becomes apparent that Moses, or their actual writers, regarded man as belonging to the earth, earthy, and his life as practically restricted to the comparatively narrow sphere of the earth-plane. All his fiery exhortations, his passionate appeals, his fierce threatenings, and the vehement attitude maintained throughout his strenuous life, point to the remarkable fact that the great Jewish lawgiver was more concerned with the present—with the physical life of the people—than with their *super*-physical life in the beyond. Striving, fighting, sinning mortal man

appealed to Moses, but the immortal spirit in man and its destiny in the Hereafter claimed little or none of his regard, or so it would appear.

He worshipped a dread God, and, in the Ninetieth Psalm—"A Prayer of Moses, the Man of God"—the attitude of the man to his Maker is expressed. Admitting the *omnipotence* of JEHOVAH, all else is craven fear.

The following passages from this Psalm indicate that awe and dread of an ever-irate God formed the basic principle of the belief of the time:—

"For we are consumed by thine anger."

"For all our days are passed away in thy wrath."

"Who knoweth the power of thine anger? even according to thy fear, so is thy wrath."

This dread belief, based upon the Monotheism of the age, demanded slavish servitude to an angry, revengeful God; a God full of so many undesirable—nay, of the worst human-like—attributes that man himself might perhaps be ashamed of them. Indecision, weakness, lack of pre-knowledge, followed by grief and repinings; terrible passions and fierce implacability, resulting in widespread destruction of human life and property, and then—remorse and repentance.

These ungodlike attributes of the Hebrew Jehovah repelled rather than attracted, and inspired alarm and apprehension rather than a sense of restful peace and perfect confidence in the Here and the Hereafter, which the tender, loving compassion of a merciful Father should inspire. If, therefore, Moses and the Israelites thought more of the physical body in the Here and *Now* than of the super-physical body in the far-away Unknown, who shall blame them?

But, in spite of this, there was not lacking belief in the survival of the spirit, or super-physical, after the death of the physical body, albeit, with the masses of the people, this belief, as we have seen, degenerated into the evocation of elemental or debased spirits for questionable purposes,

rather than a desire for spiritual knowledge and enlightenment as to the soul's welfare, and its progressive development.

It now becomes quite clear why it was found necessary under the Mosaic Dispensation to lay an interdict upon intercourse with the "dead" by the common people. Two most excellent reasons have been given, and while either one or the other of them would, in itself, furnish Moses and his hierarchs with a strong inducement to action, both together would necessarily render prompt, rigorous, repressive measures imperative. Both priests and people were in peril; indeed, the entire tribal system was in extreme danger. A disintegrating process of moral and physical degeneration had set in, and the people were ripe for further decline; they had tasted of evil, and, *facile descensus Averno*.

Moses grasped the opportunity, and so, for the common people, communion with the "dead" was interdicted and disobedience of the law was Death!

Now, I am glad I have written of this, because I feel that many persons have long been wishing for an explanation of this Mosaic interdiction against holding communication with the so-called "dead." For years I failed to grasp the meaning of it; but of late the truth has been thrust upon me from many sources, and at last I understand! Moreover, I am grateful for the light, as you no doubt will be!

Turning to the New Testament for testimony in regard to the other questions under consideration, I will take them in the order originally stated.

Question 2. Did Christ possess clairvoyant powers, etc.?

The answer is: Yes! The Gospels are full of evidence on the point. That He held communication with spirits of the departed is proved by the scene on the

Mount of Transfiguration, when Christ was seen talking to Moses and Elias.

Question 3. Did He use such powers in the interests of His fellow-mortals?

The answer is: Yes! The evidence is to be found in every chapter of the four Gospels.

Question 4. The answer is in the negative. Christ, in referring to His origin, invariably calls Himself "The Son of Man." He never laid claim to powers that other men might not possess, but, on the contrary, He repeatedly affirmed that the works which He performed could equally well be performed by His disciples; lack of faith alone prevented them.

Question 5. The answer here is: No! Jesus, although conscious of the soul's personality and of its survival after the death of the physical body—as a living, thinking, active entity—actually enjoined on His disciples, by precept and example, the *necessity* for inquiry and investigation. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," was the injunction. What, then, were the disciples to ask for—riches and worldly advancement? No! for the Master despised riches and sought not after the things that other men prize. Spiritual enlightenment, knowledge of the soul-state of man in the earth-life and its condition in the life to come, were obviously implied in the injunction.

Then it was expressly enjoined that nothing could be done without faith. This was not the halting, limp, half-hearted faith expressed by His followers, but a whole-souled, firm, unshaken and unshrinking belief.

That His disciples lacked this essential quality of belief is shown in their failure to heal the lunatic (Matthew xvii.). Their Master ascribed the failure to want of faith. "Because of your unbelief," . . . you were not able to do

this thing, said Jesus, and then added: "Howbeit this kind goeth not out but by prayer and fasting."

Converted into modern phraseology the meaning here is—that he who would know something of his own soul, and determine its functions on this plane of life and its destiny in the Hereafter, must first of all establish those conditions which are essential to soul-knowledge and spiritual intuition, and then evoke the Highest Intelligence in the fulfilment of the work.

Ignorance of such conditions formed a stumbling-block to His disciples, as it does to the men of this generation—hence the injunction "Seek and ye shall find."

The questions in relation to the Apostles may be answered thus:—

(a) The followers of the Christ were ordinary mortals like unto the men of this age.

(b) They possessed the same clairvoyant and clairaudient powers which are immanent in all human beings, albeit these powers remained in abeyance and undeveloped for a season. But these promises to His followers were actually fulfilled soon after Christ's death.

The remaining questions (c), (d), and (e) of this group may be answered as follows: His disciples, who, because of their doubting faith and half-beliefs, could not cure the lunatic while Christ was among them, developed what are called "miraculous" powers as soon as He was taken from them. When living and moving among them day by day, in constant touch with them, eating, drinking, and sleeping with them, and taking upon Himself all the common-places of human life, they did not, could not, realise completely who and what He was. They professed belief in His Divinity, but they only half-believed in what they professed; it required the horrors of the Crucifixion, the glorious Resurrection, the appearance of the Risen One,

the Ascension, and the Pentecostal Miracle to fix their belief and establish their faith. Once these crowning proofs were offered, they believed.

With belief came power—marvellous, mighty, miraculous power; the sick were healed, the lepers cleansed, the blind restored to sight, and, most wonderful of all, the dead were raised (Acts ix.). Just as Christ had done, so did they; and just as these early Fathers of the Church did, so might we do to-day if we had but their faith—their firmly established, unshrinkable, all-compelling belief.

Christ was a Faith-Healer; the apostles were Faith-healers; there are Faith-healers to-day. The principle, the quality, is the same. Christ possessed this quality in the highest degree. His disciples possessed it to a lesser extent, and the Faith-healers of to-day possess it to a lesser degree still. The essence is the same in all; it only differs in degree. It is the Spirit of God which permeates all things; it cannot change, and is everlasting. We could do to-day what Christ and His followers did so long ago, if we but had their faith.

Not to the disciples only was the promise of great curative powers given, but to all mankind in all ages. To-day, our faith is flabby and our belief weak; we are feeble and helpless; and not to such are given those powers which open the ears of the deaf and straighten the crooked limbs.

But, because we do not possess these great gifts, because we *will* not possess them, because we have taken no pains all through our narrow, sordid, useless lives to cultivate and develop those marvellous powers which are immanent in each one of us—the rightful inheritance of each human soul—it pleases us to assume an attitude of absolute negativism towards this momentous question, and so we go on missing the way.

Having dealt with these cases *seriatim*, the matter might now be still further reduced to a single concrete question,

so far as I, personally, am concerned, namely: Am I justified in investigating the "occult" sciences from a moral and spiritual point of view, as well as from a purely economical and utilitarian standpoint?

In answering the question I came to the irresistible conclusion that if I, a sane, rational human product of the twentieth century, neglected or assumed towards them an attitude of indifference, I should lose "that which all the world's a-seeking." I should, at the same time, betray the great trust to my own being; abstain from that which animated the men of old who stand out as great figures in the pages of history, and disobey the explicit commands of the Founder of Christianity.

But, beside all this, ignorance is folly, and folly leads a man everywhere but in the right direction. Most men continue in their folly all their lives through, in that they regard as of no account a knowledge of the super-physical state, and its importance as a factor in their everyday life.

They are indifferent to the truth that the spirit or super-physical body of man plays an active, living, conscious, personal part in the earth-life, and that it can and *does* continue to play that part after it has made its flight to those realms which man has hitherto regarded as being in the unreachable Beyond, but which are now known to interpenetrate and mingle with our own sphere of life.

Then, they are equally indifferent to, or oblivious of, the significant fact that the world's conquerors, whether in the red arena of the battlefield or in the more peaceful realms wherein dwell the great philosophies of life, have, one and all, been men who, dominated and controlled by the spirit, or the *super-physical* part of themselves, have transcended other men, in that they have been powerful for good or for evil.

Alexander the Great, the Cæsars, Attila, Timour the Tartar, Napoleon, are types of men who, although spiritually guided, used their great powers for evil.

Socrates, Pythagoras, Plato, Buddha, Krishna, Confucius, Christ, represent, on the other hand, that type of man who, inspired by the "Higher Intelligences," uses the thinking principle of his being unselfishly in the uplifting of the human race.

Personally, I have no mind to follow those who, being spiritually guided, were led by unworthy ambition and sordid lusts to the pursuit of a policy ending in Destructive Hate.

I have, however, every desire to be led by the spirit along that path wherein each human entity has it in its power to add even but one small stone to that great edifice of Constructive Love which so many men and women, in the wide arena of Reform, are now endeavouring to build up in this small corner of God's Illimitable Universe.

That path will not be found among the well-beaten tracks along which man has been wearily tramping onwards to his destiny for many centuries past, because the great light of human spirituality shines not in the dark atmosphere wherein abide sanctimony, pietism, lip-devotion, and pharisaic precisionism. These, and the other spirit-constricting properties arising out of a world-wide ecclesiasticism, have ended in the clearly defined and unmistakable *odium theologicum* of to-day, and man wearies of it all.

Nor, on the other hand, will the light be found along the byways of Materialism and Agnosticism, for the reason that such beliefs warp and constrict the soul in man just as much as the narrow formalism of the many unsatisfying, man-invented creedalisms invented by the mis-devotion of perfervid purists of all religions and in all countries during the centuries.

Beyond the twain, away in those realms of reason and common sense which the lay mind perceives, and is making for, shines the light which illumines the dark places of life and enables man to pierce the veil which has hitherto obscured his spiritual vision.

This light, although as yet far off to many, is steadily shining and increasing in lustre so that its beams will, in time, irradiate every nook and corner wherein lurks the darkness of ignorance.

This is the light which the so-called "occult" sciences shed upon the obscurities of reason and the darkness of the mind—upon the Soul-State, upon the spiritual condition of the Here, and upon man's discarnate state in the Hereafter.

This is the light which Theocracy has obscured, which Theology has banished, and which Orthodoxy and Ecclesiasticism have put out, only to be rekindled by Modern Spiritual Science, and set up on a high place for all men to see.

This light illumines the way for many millions of men and women to-day. It has lighted up the path so brightly that many of the world's greatest physical scientists have already found the way, and it will, in due season, flash and coruscate and fling abroad its beams in every direction so that every human soul, wandering aimlessly among the obscurities of many ambiguous creedalisms, will be enabled to find the right path leading straight to the EVERLASTING TRUTH.

Such is the mission of this New science; and as a sane man of the world, wishing to do the best for himself in the Here and Now, as well as in the great Hereafter, its evangel appeals to my common sense and satisfies my soul-hunger as no other spiritual mission has ever done.

Moreover, it neither estranges a man from his God nor leads him one step away from Christianity; on the contrary, the paths of Spiritual Science, converging as they do on TRUTH EVERLASTING, lead straight on to those "Many Mansions" promised by the Christ, and then always onwards by progressive stages to the ETERNAL.

Thus it happens that I, an aimless wanderer along the highways and byways of life, cumbered as they are with

grave incertitudes and with doubts cropping up in many directions, have, after nearly living out Moses' allotted span of "threescore and ten years," turned to what men erroneously term the OCCULT.

There, in the pleasant domains of this old-world Truth, but which, in this levelling-up twentieth century, we call by its new name of "spiritualism"—or, better still, SPIRITUAL SCIENCE—I find, albeit somewhat late in life, knowledge and wisdom and, above all, certainty in respect to that single possession which I brought with me into this life and which is the only one I am permitted to take with me into the life beyond the tomb.

But, it will be contended, "How do you know this; how can you be sure that this 'New Science' can give you such knowledge as will enable you to pierce the Hidden and watch your soul-flight through the wide expanse of the Great Beyond? How do you know that the super-physical in man is really the living, conscious personality you claim it to be in this life and in the other, and that it is capable of coming back to mortal man in intelligent form to help him in his earth-life?"

"How can you prove that the spiritual or super-physical body, immediately after the death of the physical body, does not enter upon the undefined condition set apart for it by the Church, dumbly awaiting, in some unknown corner of the universe, the Day of Judgment?"

These are admittedly perfectly natural and legitimate questions, and I propose to answer them in succeeding chapters.



CHAPTER V

THE PROPOSITION DEMONSTRATED: THE TESTIMONY OF PHYSICAL SCIENCE

"And, lo! before them all his magic he performed, and then each man with loud acclaim did testify the truth!"

IN most of our life's affairs it is reasonably held that the man who advances a proposition should be prepared to demonstrate it; while he who makes an assertion should be in a position to prove it.

Such an attitude as this is not only logically sound but really necessary, otherwise credulity would be sorely over-taxed and confidence abused.

I, then, having declared the existence of certain truths in relation to spiritual science, am called upon to either prove or withdraw my statement. Good! The demand is just, and I make no complaint.

Let me, however, first of all, recapitulate my declarations, which are as under:—

1. That Spiritual Science will enable us to pierce the "Hidden."
2. That the Spirit in man, being a living, conscious personality, is, after death, capable of communicating with us in the earth-life.
3. That the spirit-state or super-physical condition of man after death differs from that prescribed for it by the Church.

Now, at first sight, such questions as these, depending as they do upon evidence differing essentially from that

demand, for example, in the Law Courts of our mundane life, may appear to you, as they did to me, difficult, nay, almost impossible to answer. Fortunately, however, the case is not so difficult as it seems, there being ample testimony forthcoming of a nature that would perhaps satisfy even a High-Court Judge.

But, recognising that I have two distinct classes of questioners and critics to answer, I must produce evidence of a nature that will satisfy both one and the other.

One of these sections comprises those who hold that, as everything appertaining to the spirit-state of our being is of a nature requiring expert *ecclesiastical* treatment, Biblical testimony, in support of any contention in regard to its condition in the life beyond this stage of existence, becomes essential.

This is neither a rational nor a well-defended position, for the reason that, ecclesiasticism having, throughout the ages, *failed* to satisfy a man's soul-hunger, he now finds it necessary to seek the truth elsewhere. Nevertheless, the Scriptures shall determine the question.

The other section, regarding the soul or the super-physical in man as belonging rather to the domain of metaphysics or psychology, and, therefore, of a highly interesting but of a somewhat abstruse nature, would prefer to determine the matter by the recognised methods usually employed in scientific research, namely, by evidential testimony of a nature considered satisfactory by investigators.

Taking the two groups in sequential order, I will deal first with that group requiring Biblical evidence.

Fortunately, the forthcoming testimony is ample, although want of space forbids copious extracts. Here are a few examples, proving that from the earliest times recorded by our Sacred Books, the creature was in constant touch with the Creator, or, in other words, that the super-physical, or the spiritual body, was ever in communication, clairvoyantly or clairaudiently, with spiritual beings especially

appointed by an All-Supreme Spirit to hold converse with the sons of men.

The Ancients, being less critical than the men of modern times, believed in *direct* communication with the Most High; in later chapters it will appear that this would be quite impossible and quite unnecessary.

The point involved is not whether communication with the Hereafter was *direct* between man and his God, but whether it was or was not established in some form or other.

Here are some examples from the Bible:—

1. "And they (Adam and Eve) heard the voice of the Lord God talking in the garden" (Gen. iii. 8).

2. "And the Lord said unto the woman."

"And unto Adam he said."

3. "And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you" (Gen. ix. 8, 9).

4. "And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold," etc. (Gen. xi. 5, 6).

5. "And the angel of the Lord called unto Abraham out of heaven the second time" (Gen. xxii. 15).

The following instance affords an example of spiritual beings *materialising* for certain well-defined purposes—not an infrequent happening in modern spiritual science—although both the Old and New Testaments are full of such manifestations of spirit-power:—

6. "And Jacob was left alone; and there wrestled a man with him until the breaking of day" (Gen. xxii. 24).

(The succeeding verses show that the "man" who wrestled with Jacob *was an angel in man's form.*)

7. "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush." . . .
"God called unto him out of the midst of the bush" (Exod. iii. 2, 4).

(This example is interesting in that it shows that the writer of Exodus was either aware of the presence of *two*

spiritual beings, or that he confounded the angel—or what modern spiritualists call the “Guide” or the “Control”—with God.)

8. “And the Lord said unto Moses, See, I have made thee a God to Pharaoh. And Aaron thy brother shall be thy prophet.” . . . “And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.”

“Then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron’s rod swallowed up their rods” (Exod. vii. 10, 11, 12).

In this example it will be observed that Moses and Aaron, being specially chosen as instruments of the Divine purpose, were endowed with the gifts of clairvoyance, clairaudience, and those other spiritual or super-physical endowments necessary in the circumstances.

But, the story of the miracles performed by Moses and Aaron before Pharaoh is of especial value in that it clearly shows that, although these grand types of the old Israelites were selected by Israel’s God for the purpose, there were yet others in existence *of a different race and religion*, possessing precisely the self-same super-physical gifts—or, shall I say—*the power of performing miracles*.

The Egyptian magicians owed no allegiance to the Lord God of Israel, yet it is deliberately stated by the writer of Exodus (Moses himself?) that he found men of another country, who bowed the knee to strange gods, possessing similar miraculous powers, although in a somewhat minor degree.

Those who are wise and would break through the tramping conditions set up by the blind unreason which comes of reading the Old Testament without understanding, would do well to heed the significant fact declared by

Moses himself that, despite the fact that Aaron and himself had been especially chosen by their God to perform a series of miracles before one of Egypt's kings, they found there, in that Eastern palace, a number of other men who performed the special miracles with almost equal skill! ("Aaron's rod swallowed up their rods." Exod. vii.)

It is sufficient to acknowledge, frankly and without reserve, that in those far-off times, as to-day, the Supremely Just confines not His gifts exclusively to this people or that, to those professing this creed or the other, to those bowing alone to *Israel's* God. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust"; none are, therefore, especially chosen, *none elect*!

Continuing the Biblical testimony in favour of communication between the two worlds having been established in the days of yore, the following examples may be cited:—

9. Joshua saw a man (an angel) with a drawn sword in his hand, who declared himself to be the captain of the host of the Lord.

Gideon is the next witness of the spiritual world communicating with this:—

10. "And there came an angel of the Lord and sat under an oak which was in Ophrah" (Judges vi. 11).

11. "And the angel of God came again unto the woman as she sat in the field" (Judges xiii. 9).

At Saul's bidding the woman of Endor, being clairvoyant and clairsaident, communicated between Israel's king and the spirit of Samuel.

12. "And Samuel said to Saul, Why hast thou disquieted me to bring me up," etc. (1 Sam. xxviii. 15).

13. "And the Lord opened the eyes of the young man; and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings vi. 17).

(This is an example of great rarity, namely, of one who is clairvoyant opening the spiritual vision of another—who

has not developed the faculty—for a special and exigent occasion. This was done, as the context shows, by earnest and deeply concentrated prayer.)

David and Ornan saw spiritual apparitions:—

14. "And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat" (1 Chron. xxii. 16, 20).

15. "And the Lord appeared to Solomon by night" (2 Chron. vii. 12).

The last five chapters of the Book of Job record a long colloquy between the Lord God of Israel and Job. That the communication was not entirely aural is shown by the following verse:—

16. "I have heard of thee by the hearing of the ear and now my eye seeth thee" (Job xlii. 5).

The Book of Isaiah has the following:—

17. "Moreover, the Lord said unto me" (viii. 1).

"At the same time spake the Lord by Isaiah the son of Amoz" (xx. 2).

"For thus hath the Lord spoken unto me" (xxx. 4).

The entire Book of Jeremiah testifies to constant communication between one of Israel's greatest prophets and the spiritual world. The first chapter indicates that the prophet was both clairvoyant and clairaudient.

18. "And the word of the Lord came unto me a second time, saying, What seest thou? And I said, I see a seething-pot; and the face thereof is toward the north" (i. 13).

After this, and a few other proofs of clairvoyance, the remainder of this Book—one of the most beautiful in the Old Testament—describes chiefly a long series of clairaudient communications between Jeremiah and his spiritual "guides," extending over a period of about forty years.

After the Book of Jeremiah there is still forthcoming a large amount of similar testamentary evidence of communication having been maintained between the incarnate

spirit of man and the discarnate condition of those in the world beyond this one.

The evidence from the New Testament is so full and conclusive, and is, perhaps, so much more familiar to the vast majority of people than the many references recorded in the older and less familiar Books of the Old Testament, that I will give only a few examples here:—

1. An angel appeared unto Zacharias (Luke i. 11).
2. An angel came to the Mother of the Lord Jesus (Luke i. 28).
3. Spiritual visitants came upon the Shepherds of Bethlehem:—

“And suddenly there was with the angel a multitude of the heavenly host praising God” (Luke ii. 13).

Certain of the Apostles saw Moses and Elijah talking with Christ many centuries after both these ancient prophets had departed the earth-life:—

4. “And, behold, there appeared unto them Moses and Elias talking with him” (Matt. xvii. 3).

Mary Magdalene and the women who were with her saw angelic beings at the sepulchre:—

5. “And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments” (Luke xxiv. 4).

Christ Himself was, as we know, in constant touch with spiritual beings, and it will therefore be a work of supererogation to recount the many instances of communication between the spirit-world and the Founder of Christianity. Nor is it necessary to recapitulate the numerous cases of similar manifestations to the Apostles, or to refer to the Revelations of John the Divine, which last Book of the Bible is full of testamentary evidence.

These examples are given as illustrations of the fact that for thousands of years man, in his incarnate condition, has

been in constant touch with beings that are *not* incarnate; but it by no means follows that the rich mine whence proceeds the wealth of spiritual outpourings so copiously showered upon the seers and prophets of Biblical history is thereby exhausted.

Those who care to search the Scriptures will find that although, in the earlier days of the Jewish people, man and angel—or, as we should say to-day, man in his INCARNATE-spirit—was in constant intercourse with spirits discarnate, the later Books indicate a weakening of the conditions, until at length spiritual communication between the later prophets and the spirit-world lost its transcendent clairvoyant and clairaudient proportions and took the comparatively feebler inspiratory form. For example, nobody would pretend that Malachi, Nehemiah, and Zechariah were as highly endowed with those powers which enable man to hold communication with spiritual beings as were Moses, Elijah, and Jeremiah.

When the Israelites walked with their God, communication with spiritual beings was of frequent occurrence. Later, when they broke away from the faith of their forefathers and went after strange gods, the manifestations became rarer, the spiritual light which had guided Israel for many centuries rapidly waned, and was finally extinguished with the prophet Malachi about 400 years B.C.

The history of the Israelites, however, affords another example of the law of "like attracts like" which is ceaselessly operating in all ages and in every sphere of existence.

When her people were spiritually minded they had no difficulty in opening up and maintaining intercourse with the higher intelligences of other spheres. But, the spiritual light waning in their souls, they lost the way, and when they invoked spiritual aid they attracted those spirits precisely corresponding to their own spiritual condition at the time. This is a well-known condition

to-day, and it is the LAW! God could not alter His LAWS to suit the convenience, or the altered spiritual condition, of the Israelites!

Turning now to that section of my readers who, regarding "spiritualism" as an interesting branch of Psychology, prefer to determine the question of evidence rather from an up-to-date source than from the Bible, I will produce testimony of the fundamental truths of spiritual science from sources apart from, and entirely independent of, any of our Sacred Books.

The question which, naturally enough, this new section of inquirers asks is this: "If there be truth in the assertion made by so many students of the subject to-day that man's spiritual body not only survives the death and dissolution of the physical body, but that it can and does come back to us in this life, then produce your evidence, and let it be of a nature that will appeal to the modern man or woman in all grades of society!"

Before I proceed with this pleasant task let us first of all be sure that we thoroughly understand each other, or, rather, that we really understand the meaning of EVIDENCE, because what one man would consider "evidence" another might euphemistically call "bosh" or "rot."

Evidential testimony, according to the Dictionary, means "furnishing evidence, tending to prove;" and if the man in the street is prepared to accept the dictum of the lexicographers, instead of putting an interpretation upon it to suit his own peculiar ideas on the subject, he will find no lack of "evidence" forthcoming.

This little digression becomes necessary because, with many persons, the moment you bring them face to face with certain truths relating to the super-physical, they show a tendency to shirk the facts by dodging round the position, and turning and twisting in every direction but the right one. This type of individual, whether he be a believer in the Bible or an out-and-out Materialist or

Agnostic, has pierced the entire structure of spiritual science or the super-physical through and through with a number of "bolt-holes," one or more of which he makes for—rabbit-like—the moment you scare him with a fragment of the spiritual verities. Bring him up to the line and he refuses to toe it. Were he, indeed, to witness actual spiritual manifestations with his own visual organs, he would show remarkable ingenuity in inventing some theory discrediting the evidence of his own eyes. A man of this nature is as slippery as an eel, and absolutely irreconcilable and negatively hostile; and, although I am by no means trying to convert him, I must name him and hold him up as a common type of detractor.

The following passage from a well-known writer admirably describes the type of individual we are considering:—

"Now, suppose you tell a person of the class mentioned, of any well-authenticated case of one living in London being able to see and hear that which is inappreciable to physical eyes and ears. How will he receive your communication? Will he not shake his head, and, more than likely, tell you he is far too strong minded to believe such nonsense? Will he not exhaust his ingenuity in devising all kinds of hypotheses, except the right one, to account for the matter? Falsehood, hallucination, disordered stomach, or pious imagination, are good enough explanations for him. I have only one word to say to Christians of this type. In labelling as incredible the testimony that men and women of the present day possess super-physical faculties, are they conscious that they practically convict the Bible of falsehood?"¹

Emanuel Swedenborg was one of the first who, after man's long soulless sleep, commenced to teach the same doctrine, in many respects, as that which was taught by the Apostle Paul seventeen hundred years previously, namely, that "there is a natural body and there is a spiritual body."

¹ *Man and the Spiritual World*, Rev. Arthur Chambers, pp. 78, 79.

During the two hundred years and more since Swedenborg lived and died, many thoughtful men have studied the subject; but I will deal with the works of those who have written in more recent times.

It was in the New World that modern Spiritual Science was born, and in Rochester, U.S.A., that it received its baptism of belief and its incorporation into the general scheme of human economics. The "Rochester Knockings," as they are termed, are, of course, familiar enough to students of psychology, but, as they may not be so well known to the public, a fitting introduction to the subject would be through the pages of Léon Denis's book, *Here and Hereafter*. Chapter xix. has the following:—

"It was in the United States, in 1848, that public attention was first attracted to spirit manifestation. In many places a sound of knocking made itself heard, of furniture being moved by an invisible agency, of tables displaced and violently banged upon the floor. One of the witnesses of these unusual occurrences conceived the idea of combining the letters of the alphabet with the number of knocks delivered, and thus a connection was established with the occult forces. The invisible being proclaimed himself the spirit of a person deceased in that immediate vicinity, and proffered a most minute account detailing the identity, life, and death of that person, together with certain peculiarities of a nature to dispel all doubts. Other spirits were invoked, and responded with a like accuracy. All alike asserted themselves to be ensheathed by a fluidic envelope of material substance, although invisible to us.

"Manifestations rapidly increased, successively spreading throughout all the States. They so wrought upon public opinion that a few prominent men, fearing lest they should become a menace to public reason, resolved thoroughly to investigate them and so demonstrate their absurdity. Hence it came to pass that such men as Edmonds, Chief Justice of the Supreme Court of New York and President of the State Senate, and Mapes, Professor of Chemistry at the National Academy, were summoned to give their verdict in the matter. Their conclusions—after a

careful and lengthily recorded examination—were to the effect that these phenomena were genuine and could be attributed to none other than spirit action.

“The spiritualistic movement increased to such an extent that in 1852 a petition bearing fifteen thousand signatures was sent to Congress, demanding an official proclamation asserting the genuineness of these phenomena.

“Robert Hare, a well-known scientist and professor at the University of Pennsylvania, openly sided with spiritualism; his book, entitled *Experimental Investigation of Spirit Manifestation*, scientifically established spirit intervention and created a sensation.

“Robert Dale Owen, scientist, diplomat, and writer, also rallied to this belief and published several books defending it. Of these his *Footfalls on the Boundary of Another World* met with considerable success.”¹

Phenomena such as these appealed to the senses in a forcible manner, and, whatever may have been the motive of those unseen watchers from the Beyond who were responsible for this outburst of spiritual energy, the result is that so emphatic an utterance on the part of the spirit-people, of their claim to be heard, has stimulated thought and provoked patient research among many reflective people. To-day, there are many millions of men and women in all parts of the world who, hopeful workers as they are, dig deep down in the rich fields of spiritualism for those everlasting truths which are constantly being brought to the surface by their incessant efforts!

Robert Dale Owen, Professor Mapes, and other scientists and cultured men, were, as we have just seen from the passage above quoted, among the first to recognise the verity of spiritual manifestations sixty years ago, but since their time the claims of spiritual science to an honourable place in the economy of human affairs have been urged with such unfailing persistency as to render further indifference on the part of profound thinkers impossible.

Although the masses are not yet capable of realising the

¹ *Here and Hereafter*, Léon Denis, pp. 164, 165.

import of spiritual science, the way is gradually being prepared for them by workers of every degree of social position, many of whom are earnestly and reverently investigating every branch of what is termed the "occult" sciences, so that no nook or corner, however remote it may be from man's visual organs, or even, at the moment, beyond his ken altogether, will be left unexplored. The searchlight of Truth has at last been turned upon these so-called "occult" sciences, and no longer will any cranny or hiding-place be left in obscurity. Scientists of every degree, men of letters, medical men, clergymen, the laity, have all seen the necessity for allocating to spiritual science its proper and legitimate sphere in human economy; and so laudable an attempt, having for its basis extreme practicability, will surely appeal to the common sense of their fellow-countrymen.

I will now deal somewhat copiously with a few of the works of these investigators.

Among the foremost of our English philosophers who, having investigated what is termed spiritual "phenomena," claim the right to be heard, may be mentioned Sir William Crookes, Sir Oliver Lodge, Alfred Russel Wallace, etc.

In referring to these illustrious names, among others, Léon Denis, in his beautiful book, *Here and Hereafter*, has the following:—

"Alfred Russel Wallace, one of the three-and-thirty members of this commission (appointed in 1869 by the Dialectic Society of London), a worthy successor to Darwin—who at the latter's death became the most eminent champion of evolution—carried these investigations further. He records the result of his experiences in *Miracles and Modern Spiritualism*, which made a great stir in England. Speaking of the phenomena, he expresses himself as follows:—

"When I first undertook these researches, I was pre-eminently a materialist. In my mind there was no room for manifestation of a spiritual order. Nevertheless, facts are obstinate things; they proved victorious long before I could admit their spiritualistic explanation. This came by degrees, under the constant

influence of successive occurrences which were in no way to be explained or set aside.'

"Amongst the Englishmen of note whose testimony may be invoked in favour of spirit manifestation, we might name Stainton Moses (M.A. Oxon.), who published two volumes on this subject, entitled *Psychography* (which treats especially of the phenomena of direct handwriting) and *Spirit Identity*; Varley, Engineer-in-chief of the Telegraphic System, the inventor of the electric condenser; Serjeant Cox, barrister; A. de Morgan, President of the London Mathematical Society, who strongly declared himself in his work, *From Matter to Spirit*; Sir Oliver Lodge, of the University of Birmingham; Challis of Cambridge, Drs. Chambers, James Gully, Sexton, Richard Hodgson, etc.

"Taking precedence over these comes a greater and more illustrious name, one that ranks high in the list of spiritualistic partisans and champions, that of Sir William Crookes of the Royal Society.

"There is hardly a science which has not been indebted to his clever brain for some improvement or discovery. Crookes' discoveries in the mining of gold and silver, his application of sodium to the process of amalgamation, are used in the placer mining of America and Australia. At the Greenwich Observatory he succeeded in taking the first photograph of the heavenly bodies, and his lunar reproductions are celebrated; he likewise was the discoverer of thallium. But, all these are surpassed by his famous discovery of the fourth state of matter, which assured him an honoured place in England's Pantheon, and of a still more enduring nook in the memory of his countrymen.

"Crookes devoted four years to the study of spirit manifestation, for the scientific observation of which he invented some wonderfully precise and delicate instruments. With the assistance of Miss Florence Cook, a very remarkable medium, and with the co-operation of a number of scientific men as methodical as himself, he pursued his investigations, using his own laboratory for his sésances. He surrounded it with an elaborate system of electrical appliances which rendered any attempt at connivance impossible or deadly for the conniver.

"In his work of spiritualistic research, Crookes exhaustively analyses the different phenomena observed: the displacement of heavy bodies, the rendering of

musical melodies without human intervention, direct handwriting, apparitions, etc. During several months the spirit of a young and beautiful woman, Katie King, appeared every evening to the assembled investigators, and for a brief period assumed all the outward semblances of a human person endowed with senses and organs. She conversed with Crookes, with his wife and their friends, submitting to all desired tests, even allowing herself to be touched, auscultated, and photographed, after which, like a faint mist, she would fade away. Crookes, in his work, has related in detail these curious manifestations."

In regard to other countries it will, perhaps, be unnecessary to point to similar evidence in favour of the deep, underlying truths of these "occult" sciences, because Englishmen, being, as a rule, somewhat conservative, prefer to rely upon evidence produced by such of their own fellow-countrymen whose names are familiar household words, than to go abroad for information. Nevertheless, those who seek outside corroboration will find that every civilised country in the world can produce many names illustrious in literature and art, as in every profession or science, who, on investigating what is termed "psychic phenomena," have come to the conclusion that there is nothing phenomenal or *super*-natural about it, but that it is very ordinary, quite natural, of everyday occurrence, and intensely real and abiding.

It would be wearisome to refer to these eminent men in detail, but France may well be represented by Dr Paul Gibier, pupil of Pasteur; Colonel de Rochas, Administrator of the Polytechnic School; Victorien Sardou, the dramatist; and Camille Flammarion, France's most brilliant astronomer and one of her greatest scholars.

Other countries in Europe have equally famous men ready to come forward, if need be, to testify to the verities of spiritual science, while America, which may be regarded as the birthplace of modern spiritualism, could produce overwhelming evidence.

In Australasia, and the Colonies nearer home, dwell many men and women who not only believe in the verities of spiritual science, but have placed on record their individual experiences; while many others, believing in the potentialities of spiritual life, would willingly break the constricting thrall of centuries and set the spirit free on its upward flight if a way could be shown them.

For the benefit of readers unacquainted with the operating causes of the present interest in spiritual science, I should mention that twenty-eight years ago a Society with distinguished membership was formed in London for the special purpose of investigating what was then termed, as now, spiritual "phenomena," but which, in due time, will receive another and a more fitting name.

One of the results of this Society has been to direct contemporary thought to certain happenings in the psychic world, which, otherwise, would probably have remained unheard of and unrecorded for some time to come, at least.

A Society which numbers among its members so many well-known men of the day would naturally find not a few of them interested in its research work; and, among others, is the distinguished name of Sir Oliver Lodge, who, in one of his latest books on the subject, *The Survival of Man*,¹ page 3, refers to the work of this Society ("The Society for Psychical Research") as follows:—

"The attempt was to be made in a serious and responsible spirit, a spirit of genuine 'scepticism'—that is to say, of critical examination and inquiry, not of dogmatic denial and assertion."

This Society has investigated an enormous mass of evidence of all kinds, bearing upon every phase of spiritual happenings during its three decades of existence, and Sir Oliver Lodge has been one of its active members. He has also filled the Presidential Chair of the Society, so that this

¹ Methuen, 1910.

distinguished *savant* may be justly regarded not only as a fitting representative member of the Institution, but also as a thoroughly capable and reliable scientific investigator.

That he has entered upon his self-imposed task in that spirit best calculated to yield the most reliable results is shown by the following passage from the work just referred to.

This eminent scholar and scientist said :—

“The business of science is not belief, but investigation. Belief is both the prelude to, and the outcome of, knowledge.”

It thus becomes apparent that when a learned Society, instituted for the express purpose of investigating psychic phenomena, enters upon its work in a spirit of “scepticism,” and one of the world’s leading scientists undertakes to perform *his* part of the inquiry on the understanding that “the business of science is not belief, but investigation,” the public have every guarantee that, whatever else may happen, neither superstitious fears, fervid emotionalism, nor spiritual hysteria will be permitted to influence conclusions.

The evidence I will produce, so far as Sir Oliver Lodge is concerned, will be taken from his *The Survival of Man*, because this book is up to date and largely recapitulates the work of the Society for Psychical Research for many years past. It expresses, at the same time, the conclusions arrived at by its distinguished author after a long period of patient inquiry and *independent* research.

The Survival of Man deals with the silly prejudice against Spiritualism, Psychicism, Psychography, and other cognate terms described as “The Occult Sciences,” but which I prefer to term “Spiritual Science,” which exists among a good many people to-day, as a similar unfounded prejudice existed two or three hundred years ago against the pursuit of physical science. It refers to it as follows :—

"For remember that the term 'science' was not always respectable. To early ears it sounded almost as the term witchcraft or magic sounds, it was a thing from which to warn young people; it led to atheism and to many other abominations. It was an unholy prying into the secrets of Nature which were meant to be hid from our eyes, it was a thing against which the Church resolutely set its face, a thing for which it was ready if need were to torture or to burn those unlucky men of scientific genius who were born before their time.

"Science was a thing allied to heresy, a thing to hold aloof from, to shudder at, and to attribute to the devil. All which treatment that great and eminent pioneer, Roger Bacon, experienced at the University of Oxford, because the time was not yet ripe."

Farther on, he says:—

"Still, however, there are persons who urge that a study of occult phenomena is beneath the dignity of science, and that nothing will be gained of any use to mankind by inquisitiveness regarding the unusual and the lawless, or by gravely attending to the freaks of the unconscious or semi-conscious mind."

Sir Oliver then justifies his inquiry into this spiritual science in this manner:—

"Investigation into earthquakes, and the whole of the motile occurrences in the earth's crust, is not in the least for the purpose of confirming faith, but solely for the better understanding of the conditions and nature of the phenomena; in other words, for the ascertainment of law."

Realising the immaturity of "spiritual" science, he says of it:—

"The day will come when the science will put off its foggy aspect, bewildering to the novice, and become easier for the less well-balanced and more ordinarily-equipped explorer. At present it is like a mountain shrouded in mist, whose sides offer but little secure foothold—where climbing, though possible, is difficult and dangerous."

But, recognising that spiritual science has a practical side to it, and that its development is bound to have an enormous importance upon the affairs of men, he pleads for it thus:—

“Money is not scarce, and, if people realised the interest of science to the human race, it would be poured out far more lavishly than it is at present. Certain small special sums are now provided for the investigation of disease. The origin of malaria has been traced, and this disease has some chance of being exterminated, so that the tropical belt of the earth may become open to white habitation. Cancer is being pursued to its lair, without success so far; but funds for researches such as these are bound to be forthcoming.”

“And why should not psychical investigation lead to practical results?”

This question of the distinguished scientist has already been answered, at least by the medical profession, many eminent physicians being members of the Psycho-Therapeutic Society, while some of the London hospitals have already instituted classes of Psychology.

The Paris hospitals are, however, ahead of London in that they have for some time past been using this psychic gift of clairvoyance for medical diagnosis.

Farther on, the practical mind of the physicist, discerning the difficulty of submitting psychical “phenomena” to the touchstone of physical science, and of admitting “mediumship” into the scheme of spiritual science—as it has already been admitted into and recognised as a *necessary factor in PHYSICS*—prepares the way for its acceptance by citing telepathy as a case in point which is signified by a scientific term, “action at a distance.” Sir Oliver Lodge says:—

“Physicists deny action at a distance, at least most of them do—I do for one; at the same time I admit telepathy.

"The phrase 'action at a distance' is a technical one. Its denial signifies that no physical force is exerted save through a medium. There must either be a projectile from A to B, or a continuous medium of some kind extending from A to B, if A exerts force upon B, or otherwise influences it by a physical process."

All the physical things, he asserts, necessitate a medium; but beyond that he is silent.

"But what about a psychical process? There is no such word in physics; the term is in that connection meaningless. A physicist can make no assertion on it one way or the other. If A mesmerises B, or if A makes an apparition of himself appear to B, or if A conveys a telepathic impression to B, is a medium necessary? As a physicist I do not know: these are not processes I understand. They may not be physical processes at all."

Here we find one of the most significant admissions of physical scientists to the *necessity* of "mediumship." It is distinctly stated that as no "action at a distance" is possible in physics, a "medium" of communication becomes necessary.

If, then, in obedience to a universal law, a medium of communication be necessary on the physical plane, it follows that it must be necessary on other planes of life, otherwise the law is not universal, but *special* and *individual*—an idea that no scientist would for a moment entertain.

As will be shown in later pages, the author of *The Survival of Man* first cleared the path by the recognition of a medium of communication as a well-known factor in physical science, and then subsequently admitted it into the general scheme of *spiritual* science. Thus it comes about that this much-debated but little-understood question of MEDIUMSHIP is admitted by physical scientists to be as necessary to, and as much a part of, spiritual science as it is to and of physical science; and thus does Science affirm the TRUTH.

Then, not being unmindful of the effect which the researches into the unexplored regions of the domains of what has hitherto been termed "Occultism" are likely to have on religion, he says:—

"There is one important topic on which I have not yet spoken, I mean the bearing of our inquiry on religion.

"That our researches will ultimately have some bearing, some meaning, for the science of theology, I do not doubt. What that bearing may be I can only partly tell. I have indicated in *Man and the Universe*, chapter ii., called 'The Reconciliation,' part of what I feel on the subject, and I have gone as far in that article as I feel entitled to go. We seek to unravel the nature and hidden powers of man; and a fuller understanding of the attributes of humanity cannot but have some influence on our theory of Divinity itself."

The same author justifies the practical work he has set out to perform in the following words:—

"If there is any object worthy of patient and continued attention, it is surely these great and pressing problems of *whence, what, and whither*, that have occupied the attention of the Prophet and Philosopher since human history began. The discovery of a new star, of a marking on Mars, of a new element, or of a new extinct animal or plant, is interesting: surely the discovery of a new human faculty is interesting too?

"Our aim is nothing less than the investigation and better comprehension of human faculty, human personality, and human destiny."

The Survival of Man then leads the reader through more than 300 pages of matter descriptive of various "phenomena" which have taken place in the domains of what we still call the "Occult" world, chiefly phenomena which had already been investigated by the "Society for Psychical Research," but, nevertheless, dealing with a large number of cases independently investigated by its author.

The attitude assumed by this distinguished investigator is that of the cold, unemotional physicist, who, unmoved

by the wonders revealed while constantly working in the great laboratory of Nature, stands calm and observant and coldly critical, even when the great Earth-Mother lifts a portion of the veil which hangs between earth and heaven, and so permits her children to gaze upon the mysteries of the Hidden Realms of the Beyond.

In spite of this assumed, yet strictly correct and necessary, attitude on the part of one determined to sift the wheat from the chaff, and garner up in man's storehouse the ripe golden grain of Truth, the writer of *The Survival of Man* soon evinces a belief in the *super-physical*. As early as page 44 the following passage occurs:—

“That the brain is the organ of consciousness is patent, but that consciousness is located in the brain is what no psychologist ought to assert; for just as the energy of an electric charge, though apparently in the conductor, is not in the conductor but in the space all round it, so it may be that the sensory consciousness of a person, though apparently located in the brain, may be conceived of as also existing like a faint echo in space.”

Speaking of the possibility of communication between persons in distant parts of the world by soul-touch, spirit-affinity, or telepathy, Sir Oliver Lodge says, page 89:—

“I am prepared, however, to confess that the weight of testimony is sufficient to satisfy my own mind that such things do undoubtedly occur; that the distance between England and India is no barrier to the sympathetic communication of intelligence in some way of which we are at present ignorant; that, just as a signalling key in London causes a telegraphic instrument to respond instantaneously in Teheran—which is an everyday occurrence—so the danger of death of a distant child, or brother, or husband, may be signalled, without wire or telegraph clerk, to the heart of a human being fitted to be the recipient of such a message.”

Realising, however, that many will be prepared to take exception to his conclusions in regard to spirit communi-

eating with spirit across the confines of the terrestrial globe, or, in other words, of the admission of Telepathics into the economy of human life, he warns them off the course in the following passage :—

“Think over these great things, and be not unduly sceptical about little things. An attitude of keen and critical inquiry must continually be maintained, and in that sense any amount of scepticism is not only legitimate but necessary. The kind of scepticism I deprecate is not that which sternly questions and rigorously probes, it is rather that which confidently asserts and dogmatically denies; but this kind is not true scepticism in the proper sense of the word, for it deters inquiry and forbids inspection.”

Speaking of the possibility of space immediately around the earth, and of the wider range of interstellar space being inhabited by super-physical beings invisible to man, the following passage may be found on page 117 :—

“If life is necessarily associated with a material carcass, then no doubt the surface of one of the many planetary masses must be the scene of its activity; but if any kind of mental action is independent of material or psychical environment, then it may conceivably be that the psychical population is not limited to the surface of material aggregates or globes of matter, but may luxuriate either in the interstellar spaces, or in some undimensional form of existence of which we have no conception.”

When the question of “Mediumship” comes upon the tapis, *The Survival of Man* has the following, page 142 :—

“Meanwhile, all we are sure of is, that information is obtained by some mediums which is entirely beyond their conscious knowledge, and occasionally beyond the conscious knowledge of everyone present. But as to how this lucidity is attained we are as yet in the dark; though we must ultimately proceed to consider the possibility that it is by some sort of actual communication from other intelligences, akin to the conveyance of information in the accustomed and ordinary human way, by rumour, by conversation, and by the press.”

As the author proceeds with his subject, he becomes more and more conscious of some medium of communication existing between man in his incarnate condition and that other condition beyond the tomb with which his investigations bring him into constant contact; and although, as a physicist, he feels constrained to strive against the admission of spirit influence into the domain of physics, he, nevertheless, surrenders to the inevitable in the end, as will be seen later.

In his many investigations into the outward manifestations and inner meaning of psychic "phenomena," Sir Oliver Lodge could not help being struck with the idea of "SERVICE" which appears to play a prominent part in the lives of spirit-people.

Every investigator of spiritual science has observed the same thing, and has concluded that, among the great celestial hierarchy, as among the spirit-throngs of the etheric plane which interpenetrates with our own sphere of life, "SERVICE," "WORK," is alike the keynote of their life and the corner-stone of heaven.

On page 302 of his book, there is the following reference to the subject:—

"This clearly expresses the idea of 'service,' which I wish to emphasise.

"Those who interpret the parables in such a way as to imagine that dignified idleness is the occupation of eternity, that there will be nothing to do hereafter but idly to enjoy the beatific contemplation and other rewards appropriate to a well-spent life or to well-held creeds—free from remorse of every kind, and without any call for future work and self-sacrifice—such people will probably some day find themselves mistaken, and will realise that as yet they have formed a very inadequate conception of what is meant by that pregnant phrase 'the Joy of the Lord.'"

Commenting on a mass of evidence, investigated up to this point, he says on page 304:—

"I have not the slightest interest in attempting to coerce belief of any kind. The facts will make

different kinds of appeal to different people, and to some they will not appeal at all. These will regard the whole business with contempt and pity. They are within their rights in doing so, if they have conscientiously read this and the other records. As a rule, however, that is where they are apt to fail; and when a person's knowledge of a subject is small, we may be pardoned for holding his opinion concerning it in light esteem."

This pregnant passage will appeal to most people. Sir Oliver Lodge is not a missionary of Spiritualism, but a cold, unemotional man of science, who, having investigated another branch of science—which, although intimately allied to Physics, has not as yet been admitted into the general scheme of philosophy—has fearlessly told his fellows what his conclusions are, regardless of their views and indifferent to their foolish hostility.

Coming now to "the survival of the spiritual body after death" there is much in Sir Oliver Lodge's book, from this period onwards, which bears on the subject.

Page 320 has this:—

"In other words, I feel that we are in secondary or tertiary touch—at least occasionally—with some stratum of the surviving personality of the individuals who are represented as sending messages."

Page 322 says:—

"One that conspicuously suggests itself is that we are here made aware, through these trivial but illuminating facts, of a process which by religious people has always been recognised and insisted on, viz. the direct interaction of incarnate with discarnate mind—that is to say, an intercourse between mind and mind in more than one grade of existence, by means apart from, and independent of, the temporary mechanism of the body."

On page 336 the following passage occurs:—

"We find deceased friends, some of them well known to us and active members of the Society while alive—especially Gurney, Myers, and Hodgson—con-

stantly purporting to communicate, with the express purpose of patiently proving their identity and giving us cross-correspondences between different mediums. We also find them answering specific questions in a manner characteristic of their known personalities and giving evidence of knowledge appropriate to them."

Dealing with the belief among students of spiritual science that space offers little or no impediment to spirit flight or movement, the book from which I am quoting has this passage on page 338:—

"But let us not jump to the conclusion that the idea of 'space' no longer means anything to persons removed from the planet. They are no longer in touch with *matter* truly, and therefore can no longer appeal to our organs of sense, as they did when they had bodies for that express purpose; but, for all we know, they may exist in the ether and be as aware of space and of the truths of geometry, though not of geography, as we are. Let us not be too sure that their condition and surroundings are altogether different from those of mankind. That is one of the things we may gradually find out not to be true."

Then, on page 339, the book ends with the following conclusions:—

"Meanwhile, is there anything that provisionally and tentatively we can say that is earnestly taught to those who are willing to make the hypothesis that the communications are genuine?"

"The first thing we learn, perhaps the only thing we clearly learn in the first instance, is *continuity*. There is no such sudden break in the conditions of existence as may have been anticipated, and no break at all in the continuous and conscious identity of genuine character and personality. Essential belongings, such as memory, culture, education, habits, character, and affection—all these, and to a certain extent tastes and interests—for better or worse, are retained. Terrestrial accretions, such as worldly possessions, bodily pain and disabilities, these for the most part naturally drop away.

"Meanwhile, it would appear that knowledge is not suddenly advanced; it would be unnatural if it were.

We are not suddenly flooded with new information, nor do we at all change our identity ; but powers and faculties are enlarged, and the scope of our outlook on the universe may be widened and deepened, if effort here has rendered the acquisition of such extra insight legitimate and possible.

"On the other hand, there are doubtless some whom the removal of temporary accretion and accidents of existence will leave in a feeble and impoverished condition ; for the things are gone in which they trusted, and they are left poor indeed. Such doctrines have been taught, on the strength of vision and revelation—quite short of any recognised Divine revelation—for more than a century. The visions of Swedenborg, divested of their exuberant trappings, are not wholly unreal, and are by no means wholly untrue. There is a general consistency in the doctrines that have thus been taught through various sensitives, and all I do is to add my testimony to the rational character of the general survey of the universe indicated by Myers in his great and eloquent work."

In *The Survival of Man* there is, then, presented a most instructive "object lesson" to those vast masses of the great human family who have assumed towards this question of stupendous import an attitude of negativism which, although indefensible, has remained, nevertheless, unassailable ; and, although lamentably weak, has still held out with foolish hostility.

Its eminent author entered upon his self-imposed task in that cold, analytical spirit of inquiry which characterises all research into the realms of Physics and Biology. He declared at the outset that, being an active member of the "Society for Psychical Research"—a Society which, he affirms, had incurred the displeasure of the Spiritualistic Press because of the discouragement offered to Spiritualism owing to its hypercritical attitude—he intended to pursue his investigations in the same "spirit of genuine scepticism" adopted by the Society and of which Spiritualists complained. "The business of Science is not belief, but investigation," said this unemotional man of science, and,

although such an attitude may be strictly correct and quite sufficient where the tangible, ponderable properties of *physical* science are concerned, it is certain that if an attitude of the kind be assumed where *psychical* or super-physical questions are involved, no system of religion would be possible, because of the absence of faith and belief which such a position necessarily carries with it.

The recognition of the super-normal—the super-physical—of that which exists outside physics and finds no place even in that tremendous subject which goes by the name of Biology, needs now to be made, so that its proper place may be found in that great scheme of Allocation or Purpose of the Supreme Wisdom.

In other words, that which stands outside man's power to grasp, or his ability to weigh and measure—the Transcendent, the Absolute, the Infinite—needs to be approached in a different spirit from that which attracts the investigator of what we call the "normal" and the "natural," that comparatively insignificant aggregate of atoms called **MATTER** which finds no place in the Eternal because of its impermanence. The spiritual transcends the physical as the light of the sun transcends that of a gas-lamp, and the same standards of measurement which man applies to his *material* concerns are absolutely of no avail if used to weigh, measure, and define that which is not determinable by such standards—the Spiritual!

That the brilliant author of *The Survival of Man* found this to be the case is amply proved by the work itself. Throughout its pages runs an undercurrent of belief mingled with that spirit of scepticism which the man who is in constant touch with our Earth-Mother—when arrayed in her *material* robes—invariably assumes. When, however, she leads her children away from that which is solidly material, and yet which soon passes away, to that which is impalpable and unsubstantial, and yet which endures, their minds, freed to some extent, and, for a time, from the

grosser influences of their fleshly being, see further into the Beyond, for with extended vision, comes super-physical insight and—BELIEF.

Scattered throughout *The Survival of Man* are to be found passages similar to the following :—

“This book is intended to indicate the possibility that discoveries of the very first magnitude can still be made—are indeed in process of being made—by strictly scientific methods, in the region of psychology: discoveries quite comparable in importance with those which have been made during the last century in physics and biology.” (Page 2.)

“Until the mind of a people is changed, new truths born before their time must suffer the fate of other untimely births; and the prophet who preaches them must expect to be mistaken for a useless fanatic . . . and must be content to be literally or metaphorically put to death.” (Pages 16, 17.)

“Phantasms and dreams and ghosts, crystal-gazing, premonitions, and clairvoyance: the region of superstition? Yes, hitherto, but possibly also the region of fact.” (Page 95.)

“The whole of our knowledge and existence is shrouded in mystery: the commonplace is itself full of marvel, and the business of science is to overcome the forces of superstition by enlisting them in the service of genuine knowledge.” (Page 95.)

Then there is the surrender of the coldly analytical mind of the reluctant physicist to the Transcendent. The following passage may be taken as an example :—

“What we have to announce, then, is no striking novelty, no new method of communication, but only the reception, by old but developing methods, of carefully constructed evidence of identity, more exact and more nearly complete than perhaps ever before. Carefully constructed evidence, I say. The constructive ingenuity exists quite as much on the other side of the partition as on our side: there has been distinct co-operation between those on the material and those on the immaterial side; and we are at liberty, not indeed to announce any definite conclusion, but to adopt as a working hypothesis the ancient doctrine of

a possible intercourse of intelligence between the material and some other, perhaps ethereal, order of existence." (Page 338.)

After this comes the full surrender of the man of physical science to verities of spiritual science; and although he lays his tribute on the altar of truth somewhat tardily and still reluctantly, it is placed there, nevertheless, for all time, and for all men to see.

"The visions of Swedenborg, divested of their exuberant trappings, are not wholly unreal, and are by no means wholly untrue. There is a general consistency in the doctrines that have thus been taught through various sensitives, and all I do is to add my testimony to the rational character of the general survey of the universe indicated by Myers in his great and eloquent work." (Page 339.)

The above are the concluding lines of *The Survival of Man*, although the last chapter of the book is one subscribed "In Memory of Myers." As a tribute to the work of that well-known student of psychology, Sir Oliver Lodge has the following:—

"For that is what he was really doing, all through this last quarter of a century; he was laying the foundation for a cosmic philosophy, a scheme of existence as large, and comprehensive, and well founded as any that have appeared." (Page 343.)

Further on, the following passage occurs:—

"It will be said that Hegel, and to some extent Kant also, as well as other philosophers, recognised some ultra-normal mental manifestations, and allowed a place for clairvoyance in their scheme. All honour to those great men for doing so, in advance of the science of their time; but how could they know all that we know to-day? Fifty years ago the facts even of hypnotism were not by orthodox science accepted; such studies as were made, were made almost surreptitiously, here and there, by some truth-seeker, clear-sighted enough to outstep the fashion of his time and to look at things with his own eyes. But only with difficulty could he publish his observations, and doubt-

less many were lost for fear of ridicule and the contempt of his professional brethren.

"But now it is different; not so different as it ought to be, even yet; but facts, previously considered occult, are now investigated, and recorded, and published in every country of Europe. The men who observe them are too busy to unify them; they each contribute their portion, but they do not grasp the whole: the grasping of the whole is the function of a philosopher. I assert that Myers was that philosopher." (Page 345.)

Thus it comes about that one of the world's greatest living scientists, having in his life's wanderings entered upon certain localities which abut upon, and adjoin, the domains of what man calls the "Unknown World," partially explored them. Penetrating but a little way into this "Unknown" country, he is as yet unable to describe the interior, but, discerning therein certain unwonted phenomena lying outside the sphere of physical science, he has laboriously undertaken to tell his fellow-man of what he saw.

He affirms that these "phenomena" are based upon the bed-rock of truth, and his "Message" to the people, contained in 354 pages, is given in the language of an unemotional scientist and a scholarly man of the world.

To many this "message" will strongly appeal. To others it will be as though it were never made.



CHAPTER VI

CONTINUITY OF LIFE AFTER DEATH: EXPERT TESTIMONY

"And he said, Lo ! this is not Death ! Where dwelleth the Reaper grim of whom the Prophets spake !"

THE preceding chapter dealt with two kinds of evidence, namely, that from—

A. The Bible.

B. The evidence of modern writers.

This chapter will deal with further evidence from up-to-date works, showing that contemporary thought is pretty generally directed to the study of spiritual science, since men of all ranks, of all professions, and of all countries, are constantly adding their mite to the great treasury of Spiritual Knowledge.

While deeming it necessary to give the names of a number of contributors to this vitally important subject, which demands the concentration of all that is transcendent in human nature before it can be understood, I would emphasise the fact that, being drawn from many ranks, these exponents of the "occult" offer, in themselves, the surest guarantee that the everlasting truth, embedded in the structure of spiritual science, will be discovered and made known.

This truth, like every other, being catholic in the breadth of its application, and being, moreover, no respecter of persons, will reveal itself to every earnest seeker who enters upon the quest in a spirit of expectancy and belief, but to no others. "Cast not your pearls before swine" is a

maxim as well understood by spirit-people as by earth-dwellers; and no manifestation of spirit-power is likely to be experienced by the sceptic or the foolish unbeliever who assumes towards the subject a negatively hostile position which not only repels the advance of spirit-people but is quite indefensible and out of date in this progressive age.

Nor is there any royal road to the revelations of spiritual science through the faculty of mediumism; for, while every man is born heir to it, no man may forcibly possess it. Kings cannot command it; the millionaire's gold cannot buy it; it comes not to the priest by hierarchical descent, nor does piety constitute any claim upon it. As a treasure it is as a priceless pearl which money cannot buy, and yet any man may possess it "without money and without price." It is common property to all mankind, and yet no man may enter upon his possession save through the rarely sought and hardly found way of **BELIEF**.

The long list of names I am appending no more exhausts the number of those who, either by script or voice, have contributed their quota to the spiritual verities, than one drop of water exhausts the volume from which it was taken. These names, although illustrious in themselves, are intended to be merely representative.

Dr Alfred Russel Wallace, Sir William Crookes, Professor Robert Hare, Professor Mapes, Sir Oliver Lodge, and other scientists and men of letters have already been mentioned, but there are scores of others, also distinguished in art, literature, or science, who might well be brought in to swell the roll of honour.

Among the following, some have been referred to: A. de Morgan, President of the Mathematical Society, London, who wrote *From Matter to Spirit*; Drs Gully, Sexton, and Hodgson; Professor William James of Harvard University; Dr Charles Richel, Professor of the Paris

Medical Faculty; Professors Challis and Myers of Cambridge University; the Rev. Arthur Chambers, Vicar of Brockenhurst, author of *Our Life after Death*, etc.; and the Rev. H. R. Haweis of St James's, Marylebone, writer of *Thoughts for the Times*, and other works. The Rev. R. J. Campbell of the City Temple, and other denominational ministers, now openly preach true Spiritualism from their pulpits.

In regard to other exponents of spiritual science and contributors to its verities, I cannot do better than quote from one of the best modern writers on Psychology—Léon Denis—whose beautiful books, *Here and Hereafter* and *Christianity and Spiritualism*, are written in the true spirit of one who, while approaching the matter as an investigator, is prepared to recognise and acknowledge the truth whenever and wherever it may be encountered.

Those who have read these works have doubtless been struck not only with their beauty of diction, their reverent attitude towards so transcendent a subject, but with the practical common-sense deductions and conclusions arrived at by the writer.

He says:—

“In Germany we find the same testimony regarding the reality of spirits and of their manifestations; in the works of the astronomer Zollner, of Professors Ulrici, Weber, and Fechner of the Leipzig University; Karl du Prel of Munich; Dr Cyriax of Berlin. . . . These scientists, who at the start were invariably sceptical and eager to unmask what they considered a vulgar imposture, were finally obliged, out of respect for the truth, to admit the reality of that which they had witnessed.”¹

Specially speaking of one of France's greatest sons (Camille Flammarion), who, among other physicists, has recognised the transcendency of the spiritual over the physical, he says:—

¹ *Here and Hereafter*, Léon Denis, p. 170 (Zollner's *Wissenschaftliche Abhandlungen*).

"Foremost amongst these stands the astronomer Camille Flammarion, whose enchanting style has popularised the science of the universe. His interest in occult science was shown in his discourse over the grave of Allan Kardec, and later by his book on *The Unknown and its Psychical Problems*, which narrates 187 cases of apparitions and telepathic problems, most of which were coincidental with death." (Page 174.)

Of other eminent men who have laid their tribute to spiritual science on the altar of Truth, the following passages may be cited:—

"Since 1887, Dr Paul Gibier, a pupil of Pasteur, who later became a director of the Institute of New York for the Suppression of Rabies, has published two works, *Spiritualism, or Western Falcirism*, and *The Analysis of Things*, in which he conscientiously studies and courageously asserts the reality of spirit manifestations." (Page 174.) "In 1900, this same scientist dedicated to the International Official Congress of Psychology, assembled in Paris, a monograph relating to the numerous materialisations of apparitions observed in his own laboratory in New York, in the presence of several witnesses, amongst whom were his biological assistants." (Page 175.)

"The artistic and literary world abounds in spiritualistic enthusiasts and champions of spiritualism. Amongst its many literary partisans we will mention the following writers: Eugène Nus, author of *Les Grands Mystères* and *Choses de l'Autre Monde*; Vacquerie, whose tendencies are revealed in *Miettes de l'Histoire*; Victor Hugo, Maurice Lachâtre, Théophile Gautier, Victorien Sardou, C. Fauvety, Ch. Lomon, Eug. Bonnemère, Alex. Hepp, etc." (Page 175.)

In referring to one of France's greatest workers in the field of spiritual science, the writer of *Here and Hereafter* has the following:—

"Allan Kardec devoted ten years to experimentation, which he shrewdly and patiently conducted, following the positivist method. After collecting the data and depositions that poured in from all over the world, he classified this mass of evidence, deducing

therefrom the general principles from which he formulated a special doctrine that filled numerous volumes, the success of which has run, in some cases, into thirty editions. Amongst these are: *The Book of Spirits* (philosophical), *The Book of Mediums* (scientific), *The Scriptures according to Spiritism* (ethical), *Heaven and Hell according to Spiritism*, *The Genesis*.

"Kardec founded the *Spiritist Review* (*Revue Spirite*), which became the representative organ and bond of the spiritualistic world, and in which it is easy to follow the slow, progressive evolution of this scientific and ethical revelation. Allan Kardec's work is therefore, and above all, a synopsis of what men, scattered over all parts of the world, have learned in the space of twenty years from the spirits.

"In this teaching there is nothing supernatural, since spirits are beings similar to ourselves, who have lived on this earth and will, most of them, return here to live again—beings who are governed by the same natural laws; who like us have a body, except that it is more ethereal than ours, and becomes tangible to us only under certain conditions." (Page 176.)

Turning to our own country for those who have contributed some verifiable evidence of the truth of spiritual science, I will refer to a few passages in the works of the Rev. Arthur Chambers; and I can only give a few, taken almost at random, because every chapter abounds with cognate references to this transcendent subject.

I cannot do better than commence with the opening words of *Our Life after Death*:—

"'Where is he? *Where* is she? *What* is this solemn mystery which those white, sealed lips may not disclose?'

"These are questions which we have asked ourselves as we have stood in the darkened death-chamber and timidly gazed on the rigid, wax-like features of the departed.

"And one may be quite sure that these involuntary questions are not merely indications of an idle curiosity, nor of a morbid craving for the sensational and the unknown.

"They have their roots in truer and nobler feelings. They spring from the better side of our nature, from

that deeply implanted and ineradicable instinct which makes it impossible for us to forget, and cease to love, many who, by the transplanting hand of death, have passed outside the circle of earthly contact and intercourse.

"If, within us, there be this yearning affection for a departed one; if, as Christians, we believe that one to be still living, though in a life dissimilar from ours, and if, moreover, we realise that we ourselves are destined, sooner or later, to enter upon the same experience, must it not be impossible, if we are thoughtful, to be other than intensely interested in all that concerns that existence? Suppose that we were so circumstanced as to be contemplating a departure from the land of our birth, to rejoin friends who had preceded us to a country strange and unknown, should we not eagerly gather every available scrap of information regarding that country and the conditions of life there?

"In a few years, at most, we shall be leaving the earth-life, to follow many whom we have known and loved into another experience—the Hades-life. Is it less natural, reasonable, and desirable that we should be anxious to know everything which may be known in regard to that life? Surely not.

"This, I imagine, will be a sufficient answer to those who, while themselves content with indefiniteness, consider it right to discourage in others the desire to know more concerning a subject of which God has revealed much.

"For the most part, Christian teachers and writers, however forcibly and distinctly they may have endeavoured to depict the future Heaven-life, have barely mentioned the existence of an Intermediate or Hades-life. And yet one is as much a fact as the other.

"Many, too, who have written and spoken about the latter, have so enshrouded it, as it were, in mental mistiness, that to many it has seemed a vague, unhuman, and unreal existence, a veritable 'world of shadows.'

"It will be my effort to show, in these pages, that this conception of the Hades-life is false and misleading; that it is as *real* a phase of human existence as is the present Earth-life and as will be the Heaven-life." (Pages 17, 18, 19.)

Then, after a score of pages of close reasoning, the reverend author brings his readers to his first "Proposition," which is as follows:—

"That a person, although dissociated from his earthly body in passing through the experience which we call 'death,' still continues to live *as a Conscious Personality.*"

The writer next devotes a number of pages to the proofs of this assertion, and then arrives (on page 61) at his first "Deduction," namely:—

"That there will be no break in the continuity of our existence in passing from the Earth-life to the Hades-life."

This very valuable contribution to the subject leads its readers through 200 pages of matter proving, even to the satisfaction of the most orthodox Christian, that the new revelation in regard to the soul-state of man—which Mr Chambers is well able to put before the public—

"is calculated to dispel much of the terror with which Death is regarded by even sincere Christians." (Page 68.)

If Mr Chambers had stopped here—which he does not—it might be urged that to dispel terror, even the terror of death, although a laudable and merciful proceeding, is not in itself the best exposition of spiritual science or one of its highest ideals.

Sincere Christians, like every mortal professing other forms of faith, or professing none, must necessarily pass through the gloomy portals of the tomb; and although he is forced to leave his fleshly body there, in that cavern of darkness, this fact need cause him but small concern because *there is no death*, save for the outer shell of the soul, which, falling away and dissolving into its native elements, sets the spiritual body free. "Discarnate" we truly become, but not "dead"; and to speak of "the terrors of death" is but to again evoke that bogey which

the Fathers of the Western Church set up in the dim ages of Christianity to the alarm and bewilderment of its worshippers.

But, in spite of this, *Our Life after Death* offers a well-merited rebuke to such orthodox Christians as favour the belief that God's scheme of salvation and redemption refers only to Christian peoples; Heathendom, according to them, being outside the scope of this Great Redemptive Plan of the Creator.

This, and many another "Deduction" of this writer will come as a shock to Orthodoxy; but, being more concerned with the author's "Deduction" in respect to "the survival of the spiritual body after the death of its twin physical body," I will make no further reference to this work.

In another work of Mr Chambers, *Man and the Spiritual World*, the opening line is "*What will become of us when we die?*" Here are a few of the answers to this question, although the work abounds with them. Referring to the survival of the spirit-body, page 50 has the following:—

"Take an all-important case in point, viz. man's possession of a *Spirit-body*, which is encased, during the earth-life, within his physical body. The existence of such a body (as we shall show later) is plainly taught by Scripture." (Page 50.)

Following the point further, this passage appears on pages 54, 55:—

"But the Bible affirms that in the case of man (at all events) death does not entail non-existence. It declares that his being *as a man* is not terminated, nor even suspended, when physical life has departed and the material body is laid in the grave to decay.

"For example, Scripture shows that two men, Samuel and Moses, did not lose their personality although their bodies had been consigned to the dust. The *men* themselves were alive after death.

"But does not all this presuppose that man is more than material? If he were not so, how absurd of the Bible to introduce him on the stage of *life* after the death of the material." (Page 55.)

Several pages are next devoted to proving that the Bible is full of cognate testamentary evidence on the point. Then, on page 76, the following passage occurs:—

“We might put aside that book (the Bible) and yet there would remain an overwhelming mass of testimony that the super-physical exists in man. First, we have the witness of men and women of all the past centuries that it does. Next, we have an accumulation of the personal experience of thousands now living, who either themselves possess those powers or have seen others in possession of them.

“Emphatic as is the testimony of Scripture on this point, it must be remembered that it is only a very small fragment of the testimony that has been borne.

“Many of the super-physical experiences recorded in the Bible have their counterpart in what is happening to-day.” (Pages 76, 77.)

The author then leads his readers through a mass of evidence showing that clairvoyance and clairaudience existed among the men of old, and sums up his conclusions in this passage, on page 90:—

“Here, then, we have a few out of many instances of clairvoyance and clairaudience, as described by the Bible. Let it not be supposed, however, that the proof of man's possession of these powers rests solely on the testimony of that Book. If the Bible had been silent on the subject, it had still been impossible to deny that these powers exist, for the simple reason that there are men and women *now living* who are clairvoyant and clairaudient. None but those who have never investigated the subject will challenge this assertion. There is not a phase of clairvoyant and clairaudient power recorded in Scripture for which a counterpart may not be found in present-day experience.”

On pages 92, 93, the following passages appear:—

“Man in his essence, in the basis of his being, is a spirit, even when passing the first phase of existence on the plane of matter. The act of dying does not transform him into a spirit. He is that *before* he dies. This essential part of him is commonly termed ‘soul’; we think a better and more Scriptural term is ‘spirit.’

"Thus, although death deprives man of a body, it does not leave him bodiless; although it denudes him of fleshly eyes, ears, and vocal organs, it does not make him sightless, deaf, and dumb. There still remains to him another organisation through which his spirit may express itself. Samuel and Moses, after death, were able to appear in shape, and to see, hear, and speak; and all who have died can do the same."

Coming now to the type of Christian who will *not* believe, save along the narrow lines set up by formalism and restricting orthodoxy, Mr Chambers admonishes him in this wise, on page 98:—

"There are tens of thousands that reverence the Bible, who, however, in spite of its assertions staring them in the face, resolutely refuse to believe in anything that can be termed 'spiritualistic.'

"Select, as an instance, an ordinary church or chapel goer. Tell him of a well-authenticated case of someone having appeared after death, or of Mr Jones or Mr Smith having had a clairvoyant or clairaudent experience. He will immediately look incredulous; very likely he will be candid enough to say he does not believe in such nonsense, and in all probability he will inform the first acquaintance he meets that you are religiously 'going to the bad' and becoming a 'crank.'"

The author now devotes some space to "Appearances after Death." I quote but one of them, which will be found on page 101:—

"I could give a number of instances coming within my own small area of observation. I select only three. A highly educated friend—a lawyer—one day said to me: 'I want to tell you something, although I hardly expect you will credit it, in spite of the fact that, as a clergyman, you are supposed to believe in a Spiritual World.' He then, in the most matter-of-fact way, that reminded me of the Bible-writers, informed me that since her death he had seen his wife five times, and, on two of those occasions, in broad daylight. Once she spoke to him and advised him against a business project which, had it been carried out, would have made him a ruined man. That person was certainly sane, and I cannot think he was a liar."

The instance quoted by Mr Chambers is common enough ; and it is certain that most of us, if we would but take the trouble to gather together testimony of a like nature, could call to mind some *super-natural* experience, as we term it, which has occurred to us individually, or to some friend.

But, such is the inconsistency of a good deal of human nature, that the moment people are confronted with this subject, which should really be of enormous importance to their lives, they either display quite remarkable ingenuity in inventing theories to account for these so-called *super-natural* appearances, or inconsequently attribute them to hallucination or a disordered stomach ! Strangely enough, many people believe these ignorant irresponsibles in preference to forming their conclusions upon the testimony offered by men illustrious in science and letters, who have patiently studied the operation of super-physical laws and investigated spiritual "phenomena."

Leading his readers along the way to spiritual science step by step, this bold cleric then confronts them with the fact that, in spite of their preconceived ideas on the subject, "The Spiritual World is Everywhere and Interpenetrates the Physical." He says of it :—

"Co-extensive with creation, it fills all space and, interpenetrating the physical, makes this earth or any other planet, any district, house, room, or place whatsoever as much a part of the Spiritual World as any other region where there is life and intelligence.

"But this is not all. The Bible shows that the Spiritual World also interpenetrates us and reaches to the interior part of our being. From Genesis to Revelation that World is represented as being so interwoven with man and his surroundings that, although still living on the plane of the physical and clothed with flesh, he may, nevertheless, be in the very midst of the Spiritual, and in a number of cases be conscious of its nearness and sensible to its realities." (Pages 123, 124.)

Ample evidence from the Bible and elsewhere is then produced in a well-reasoned chapter, proving to the intelli-

gence of everybody—save the “unco guid” who will *not* believe—that this “Spiritual World” not only interpenetrates with this Earth-world on which mortal man lives and moves, but that it enters into man himself and animates his daily life to such a degree that it takes possession of his physical body, suggesting, directing, and dominating it day by day.

He, moreover, proves that this “Spiritual World,” or, to give it its proper name in application to individual entities, this *spiritual or super-physical body*, is, in reality, nothing but MAN HIMSELF in his own *proprid personā*—in other words, his own spiritual-EGO—which, being immortal, lives on when its temporary habitation, the physical body, falls away and crumbles to dust. “Dust thou art, and unto dust shalt thou return,” said the old chronicler of thousands of years ago, and so it is to-day. Man’s own proper person—his veritable spiritual body—realising that, in fulfilment of God’s purpose towards mankind, it must, for a brief space, inhabit or at least live in the same habitation with its twin physical body, takes up its abode in that ephemeral dwelling-place, playing its part in the short drama of earth-life till it has completed its appointed task.

It is the HERE that Mr Chambers has taken such infinite pains to explain to his readers, because he knows—none better—that, unless man plays a good game in this life, it is certain his hand will fail him in the next. Life, *it must be borne in mind*, is CONTINUOUS, and a man lays down his life, or discontinues it, in the physical body, only to continue it in the spiritual body. This is the LAW, and no man may evade it, because—like all universal laws—it is inexorable, inflexible, immutable!

The Hereafter is also well outlined in Mr Chambers’ works, so that all may understand who will; but the way has been traced in burning letters of fire by many a man skilled in spiritual science—in the past as in the present—

so that it cannot possibly be mistaken by those who have eyes to see and ears to hear.

I will conclude my reference to the ample testimony offered by this writer, by alluding to one of the many instances where Mr. Chambers has had proof of the existence of spiritual beings entering into and taking part in our daily doings, for the purpose of improving, broadening, and sweetening our lives, and uplifting our moral and spiritual being to loftier heights and higher ideals. I quote his own words, which will be found on pages 150-153 of *Man and the Spiritual World*:—

“A few months ago I was invited by intimate friends to meet at their house a young man, an acquaintance of theirs, who had recently manifested extraordinary powers that astonished himself and upset the ideas of the members of the religious community to which he belonged. These good people (like the Pharisees in conflict with our Lord) did not hesitate to tell him that the cause of what he exhibited was Satanic—an explanation, by the way, that has been very often put forth to account for anything in any degree super-normal.

“On the occasion to which I am referring, I conversed with this young man for some time on ordinary topics, and discovered that he was by no means a well-educated person. He dropped his aspirates, made grammatical blunders, and badly constructed his sentences. I mention this only because it has an important bearing upon what afterwards occurred.

“After we had conversed awhile, he suddenly moved uneasily and appeared to faint, and remained for about five minutes motionless, his eyes being closed.

“My friends had previously seen him in this condition, and told me he was under control and in a trance-state. I had seen persons entranced, and determined to carefully note whatever might happen.

“At length the young man slightly raised himself in the chair in which he was reclining, and, with his eyes still closed, commenced to speak in a language unknown to me and in a tone of voice not at all resembling his own.

“Among those present was a lady who had spent

several years in India. She had never seen the young man before.

"When he commenced speaking, she whispered to me that he was talking in Hindustani—a tongue with which she was sufficiently acquainted to be able to recognise it.

"I inquired of my friends if the young man himself knew that language. They said that in his normal state he had no knowledge of it (which seemed exceedingly probable), but that under control he spoke it fluently.

"I asked who the control was, and they told me he was the spirit of a man who, in earth-life, had been a Hindoo of high caste and culture.

"I asked how they knew that, and they stated the control himself had declared it.

"I next asked my friends if questions put by me would be heard and answered. They replied that the young man was unconscious of all that took place while he was in the trance-condition; but the control could hear, and, on a previous occasion, had answered questions through the vocal organs of the young man.

"Now I give, as accurately as I can remember, the conversation that then ensued. The answers were given in English, and the words were pronounced exactly as a foreigner would pronounce them. Now and again the speaker would pause for a moment, as if casting about for a word. Sometimes he failed to remember it, and when I gave it, thanked me, and continued."

Then follows a long list of questions and answers, a colloquy between man and angel—or, as it is termed in the modern phraseology of spiritual science, between man in his incarnate condition and the spirit of man discarnate. This colloquy extended over sixteen pages, and was of a highly moral and spiritual tone throughout. The human "divine" played his part well, showing throughout the long discussion a familiar knowledge of the subject and an intellectual grip which enabled him to hold his own for a considerable time. But, as the spiritual is transcendent to the mortal, so had the human brain eventually to submit to the higher influence from the Beyond.

I append a few of the questions put by Mr Chambers to the spirit "Control" who, for the moment, dominated the young man's physical body, and the answers to them given by this visitor from beyond the tomb:—

Q. You claim—do you not—to be a spiritual intelligence, speaking through the physical organs of Mr A.?

A. Yes.

Q. Who are you?

A. I am a man who lived in India when in the earth-life, and spent a great portion of my time in studying the truths that relate to this world in which I now am.

Q. Is Mr A. conscious that you are speaking through him?

A. No. The controlling power of his material body, which is his spirit-body, is in a state of unconsciousness, and I am exercising the control.

Q. If you, as you say, are taking the place of the spirit of Mr A. in regard to his physical body, has his spirit left that body? Where is it, or, rather, where is he?

A. In this room, in a state of unconsciousness.

Q. But how can that be? Can a man's spirit leave his body before death?

A. Most certainly it can, and does, at times. But you as a teacher of the Bible should know that truth.

Q. Does the Bible then declare it?

A. Most assuredly. Does not an Apostle say that he was caught up into the third sphere of the Spiritual World, and yet his earthly body did not die until some years afterwards? (Pages 153, 154.)

Q. What is your object in controlling the body of Mr A.?

A. To establish a communication through him with the world I have left.

Q. For what end?

A. To try and convince men of the fact of a World of Spirit.

Q. But, surely, that fact is acknowledged, is it not? We Christians, for example, acknowledge it.

A. Yes; in a way. Your Bible is full of testimony regarding it, and you profess to accept its teaching; but not one in every thousand who attends your

churches grasps the truths concerning the Spiritual World that Scripture declares. (Pages 156, 157.)

Q. Do you assert that *all* ultimately yield to good?

A. We in this life do not possess foreknowledge any more than you do; but we know that God is supreme, and the ever-widening stream of tendency is towards Him. But why ask me about this matter? You, as a clergyman, believe the Bible, do you not? Consult that Book. Does it not tell you that God will one day be "all in all"; that every will in His universe is ultimately to bow to Him; and that His Christ will not rest so long as one lost sheep has *not* been found? (Page 167.)

Q. May we hope, then, that men, as time goes on, will better understand the truth concerning the spiritual than they have hitherto done?

A. Most assuredly. Have you not, yourself, received the testimony of hundreds that they are craving for clearer light than the schoolmen give? That craving is the forerunner of enlightenment.

Q. Will the Bible be superseded?

A. No; but it will be better understood. (Pages 168, 169.)

Mr Chambers' concluding remarks in respect to this significant colloquy between man and this spirit-guide—or, as the Israelites would have termed it, between "man and the Lord God of Israel"—will be found on pages 169, 171, of the same work, and are as follow:—

"At this point of the conversation, I put a question (I cannot remember what it was) which drew forth a reply marvellous for the depth of thought and beauty of expression contained therein. The reply was concerning God, and the fact that character finds its highest development when self-hood is absorbed in love and concern for others. It was a long statement, and took at least fifteen minutes to deliver.

"I could not reproduce it if I tried. I candidly admit that I have not the ability to do so.

"I have listened to the sermons of many noted preachers, but no one of them has equalled, in sublimity of idea and charm of diction, this sermon.

"When it was finished, the young man fell gently backward in the chair in which all the time he had

been sitting, and, except for a few convulsive twitches of his body, remained for three minutes motionless. Then he opened his eyes, seemed dazed, as if awakening from sleep, recovered himself, and asked for water.

"Later in the evening, I engaged him in conversation; but the contrast was marked—only the mind of the ordinary young man expressed itself.

"In connection with this incident there are two facts I wish to mention. One is that, during the whole of the conversation and oration, I carefully watched to see if the young man would betray himself were he playing an assumed part. As I have stated, the conversation, on his side, was conducted in English, but with a very pronounced foreign accent.

"Admitting the possibility that he might be an impostor, would he momentarily forget that he had to be a Hindoo and, perchance, drop the accent?

"Not once did he do so. Surely a difficult feat for an impostor—who was not a clever person—under the prolonged strain of a conversation such as I have outlined!

"The other fact is this. Those present on the occasion were convinced that the young man, of himself, neither possessed the intellectual talents to conceive, nor the educational advantages to express, the thoughts embodied in his address.

"I leave the reader to explain this incident by whatever hypothesis he may please."

I could quote copiously from the works of other clerics who, moved thereto by the practical common sense of spiritual science, have recorded their experiences and conclusions much in the same manner as the Rev. Arthur Chambers has done, but space forbids, while it would serve no purpose and would certainly become wearisome were I to do so.

Here, then, we have a clergyman of the Established Church of England, a noted preacher, an able writer, and a well-known country vicar, offering his quota of testimony to the fact of the survival of the spiritual body, of its continuance as a living, active, conscious personality, and of its returning to the earth-life endowed not only with the human attributes of thought, speech, and hearing, but

with the supernal wisdom of higher spheres of existence than that on which man dwells.

I will now turn for a brief space to one who has been mentioned more than once in these pages, Camille Flammarion, astronomer, scientist, and scholar, one of France's greatest sons and one of the world's greatest thinkers.

There is hardly a branch of the great realm of physics that this illustrious *savant* has not studied, or a field of Nature that he has not explored ; his name is ever on the lips of men, and Science owes much to his astute brain and agile pen. Camille Flammarion is as well known to every scientific circle in the world as to the learned ones among his own compatriots ; and whatever he sends forth to his fellow-men is eagerly sought after, and received with that respect due to the word of a profound thinker.

This brilliant French scholar and physicist is no emotionalist, nor is his the brain to be frightened by ghostly phantasms or deceived by vapoury hallucinations ; he is quite capable of looking into the occult without trepidation, and of gazing into the Beyond without blenching. He has recognised some terrific dynamic POWER behind matter, and he has simply traced it to its source in the ETERNAL.

This POWER he recognises to be everywhere and in everything ; it invades interstellar space and is beyond it ; it stretches away into Eternity, and yet interspheres with the terrestrial globe and fills the sidereal universe. This mighty, all-embracing, all-impelling, and ever-operating FORCE is in the infinitely small as in the infinitely great ; without it, the microscopical infusoria could have no being, nor could the mightiest sun in the realms of space exist, even for the brief space of time marked by the passing of a fleeting breath. Called by a thousand names, it yet answers to the one given to it by the Ancients : "The Spirit of God moved upon the face of the waters." This "Spirit of God" is the POWER behind MATTER ; it is so recognised by Science ; and Camille Flammarion, among other scientists,

has simply and reverently laid his tribute to it on Truth's altar for every man to behold. Interpenetrating the visible and invisible universe, it is immanent in Nature—and in man! In Nature, it is the dynamic energy behind matter. In man, it is the super-physical, the body-spiritual which perisheth not!

Recognising, therefore, that man in his spiritual condition is immortal, this great French astronomer has made it his business to investigate some of the domains of the UNSEEN, with the object of tracing the soul in its upward flight, and of locating it in its next sphere of existence, as also of determining its functions in the Hereafter.

Not every man who seeks, finds; nor does the door open to every one who knocks. To Camille Flammarion the door has been partly opened and he has discerned, clearly enough, that which he sought.

In his beautiful book, *Urania*, the heavenly muse leads his spirit through the sidereal universe over which she presides, and in that ethereal flight his soul becomes attuned to perfect harmony with the spheres and there finds—LIGHT.

Urania is "A Dream of Youth," written in a light, graceful manner which charms and delights as well as instructs. Every page is a lesson because, at the back of the airy charm of the allegory, the poet-astronomer lays bare his soul for all men to read. And thus has he declared his "Message" to his fellow-mortal:—

"That night, just as I fell asleep, I saw the divine goddess again; and this time she spoke. . . .

"'Come,' she said, 'come up into the sky. Far away from the earth, you shall look down upon this lower world, you shall contemplate the great universe in its grandeur. Come and see!'" (*Urania*, page 17.)

That is what this French *savant* says in the commencement of his book; and then, for 200 pages, he carries his readers through a delightful system of philosophy,

leading up to the following doctrine, which is described on page 203 :—

“The constructive elements of the body draw upon Nature and are returned to Nature, and each one of us bears in himself atoms which have formerly belonged to other bodies.

“Ah, well! Do you think that can be all of humanity? Do you think it may not have left something nobler, grander, and more spiritual? Does each of us give the universe, when we breathe our last, nothing but sixty or eighty kilos of flesh and bone which will disintegrate and return to the elements? Does not the soul which animates us endure by the same right as each molecule of oxygen or nitrogen or iron? And all the souls that have lived, do they not still exist?

“We have no right to affirm that man is composed solely of material elements, and that the thinking faculty is only one property of the organisation. On the contrary, we have the strongest reasons for admitting that the soul is an individual entity, that it is that which governs the molecules to organise the living form of the human body.

“The soul belongs to the psychic world. Doubtless there is on the Earth an innumerable quantity of souls, still heavy and coarse, barely freed from matter, and incapable of conceiving intellectual realities. But there are others who live in study, in contemplation, in the culture of this psychic or spiritual world. Those cannot remain imprisoned on the Earth, and their destiny is to live the Uranian life.” (Page 204.)

Later on, this attractive scientist tells us how his soul became conscious of the “Life after Death.”

Repairing to a certain tower, whereon he was in the habit of studying the midnight heavens, he became suddenly conscious of the presence, on the top of the structure, of a dear friend who had died some time previously. This is how he recounts his experiences :—

“But my foot was still on the last step when I stopped, terror-stricken, uttering a cry which seemed to die away in my throat. Spero—yes, Spero himself—was there, before me, seated on the parapet! I threw

up my arms, and felt as if I were going to faint; but he said in his gentle voice, which I knew so well:

"‘Do I frighten you?’

"I had not strength enough to reply or to advance, and still I dared to look at my friend, who was smiling at me. His dear face, lighted by the moonlight, was just as I had seen it when he left Paris for Christiania, young, pleasant, and thoughtful, with a very animated look. I left the stairs, and felt a strong desire to rush to him and embrace him; but I dared not, and stood looking at him.

"When I had recovered my senses, I cried, ‘Spero, it is you!’

"‘I was there during your experiments,’ he replied, ‘and it was I who inspired you with the idea of comparing the intense violet with the intense red, for the speed of the luminous waves; only I was invisible, like the ultra-violet rays.’

"‘Can it really be so? Let me look at you and feel you.’

"I passed my hands over his face and body, through his hair, and had precisely the same impression as if he had been a living being. My reason refused to admit the testimony of my eyes and hands and ears, yet I could not doubt that it was really he. There could not be such a resemblance. And then, too, my doubts would have disappeared at his first words, for he at once added:

"‘My body is at this moment sleeping in Mars.’

"‘So,’ I said, ‘you still exist; you are living now, and you know at last the answer to the great problem that so distressed you? And Icléa?’

"‘We will have a long talk,’ he answered; ‘I have many things to tell you.’

"I sat down beside him on the edge of the wide parapet which rises above the old tower, and this is what I heard." (Pages 231, 232.)

After a brief description by his spirit-friend, explaining how—after “death”—he awoke to a realisation of being alive and in another world, and of the discovery of the spirit of his wife, who met her death at the same time as her husband, *Urania* says:—

"Thus they were reunited, in one of the most privileged countries in that world, neighbours and

predestined to meet again in life, to share the same emotions, the same thoughts, the same works; thus, although the memory of their earthly life remained veiled and as if affected by the new transformation, yet a vague feeling of spiritual relationship and an immediate sympathetic attachment had reunited them as soon as they saw each other. Their psychic superiority, the nature of their habitual thoughts, their condition of mind, accustomed to seek ends and causes, had given them both a kind of inward clairvoyance which freed them from the general ignorance of the living." (Pages 234, 235.)

This spirit visitant who, in his earth-life, was a deep student of the sciences and a lover of the philosophies, then entered upon a long discussion with his friend in the flesh upon certain branches of science in which they were both interested. Here again, as elsewhere, whenever celestial visitants come into communication with mortals, does the spiritual radiance of the spheres shine forth and absorb the lesser light of man. Camille Flammarion, conversing for a brief space with a super-physical being, gracefully recognises his supernal wisdom, and sets down what he himself has learned in the pages of a book, so that "he who runs may read."

During the long colloquy, this spirit-friend, describing how he and the spirit of his earth-wife were brought into the realisation that they had lived together in some former state of existence, said:—

"They each felt, individually, that they had lived there; and under this strong impression they also felt sure that they had lived there together. Their memory gradually grew clearer, not by interrupted gleams, but rather as the light grows stronger from the beginning of dawn.

"Then they both remembered, as if by inspiration, that sentence of Scripture: 'In My Father's house are many mansions'; and this other, from Jesus to Nicodemus: 'Verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God. . . . Ye must be born again.'

"From that day they never doubted their former earthly existence, but were convinced that they were continuing on the planet Mars the life they had lived before. They belonged to the cycle of the great minds of all ages, who know that human destiny does not end with the present world, but continues in heaven." (Pages 238, 239.)

The following passages may be taken as illustrating some of the conclusions arrived at by the author of *Urania* in regard to the Hereafter, which he gives to the world as a "Message from the Beyond," from his "dead" friend "Spero":—

"Psychic force has been beginning to assert itself in the higher spheres of terrestrial humanity for the past thirty or forty centuries; its action is but in its dawn. Souls conscious of their individuality, or still unconscious of it, are by their very nature beyond the conditions of space and time. After the death of the body, as during life, they occupy no place; perhaps some of them go to dwell in other worlds. Those only who are freed from material bonds can be conscious of their extra-corporeal existence and immortality.

"The Earth is but a province of the eternal fatherland; it forms a part of heaven. *Heaven is infinite*; all worlds are a part of heaven.

"Man makes his own destiny. He rises or falls in accordance with his works. Beings attached to material riches, misers, hypocrites, liars, ambitious people, live like the perverse in the lower zones.

"But a primordial and absolute law governs creation—the law of Progress. Everything rises in the infinite. Sins are falls.

"In the ascension of souls, moral qualities have no less value than intellectual qualities. Goodness, devotion, self-abnegation, sacrifice, purify the soul and raise it, like study and science.

"The eternity of a soul would not be long enough to visit the infinite and learn all there is to know.

"The soul's destiny is to free itself more and more from the material world, and to belong to the lofty Uranian life, whence it can look down upon matter and suffer no more. It then enters upon the spiritual life, eternally pure. The supreme aim of all beings is the perpetual approach to absolute perfection and divine happiness."

This distinguished scholar now gives us his reason for writing this beautiful book, which will be found in the following brief postscript:—

“P.S.—The preceding incidents, with the researches and reflections which accompany them, are brought together here in a sort of essay, whose aim is to shed a gleam of light on the solution of the greatest problem than can engage the human mind. With this object the present work is offered to the attention of those who sometimes ‘in the midst of Life’s journey,’ of which Dante speaks, linger to ask themselves where and what they are—to seek, to think, and to dream.” (Passages from pages 309 to 314.)

Camille Flammarion, the great astronomer and physicist, who was forced to recognise the immortality of man’s spiritual body, and its continuance in the Beyond, as a living, conscious, active personality which can and does and, indeed, *must*, under certain conditions, come back to man to assist in the great scheme of universal evolution, has simply given to the world his own conclusions on the subject, as so many other men have already done and are still doing.

That he has chosen to do so in the light, airy manner of a writer of charming allegories, combined with the more practical, matter-of-fact knowledge of the man of science, does not in the least detract from its value as a scientific contribution to the verities of spiritualism or spiritual science!

The aim of the work is: *To shed a gleam of light on the solution of the greatest problem that can engage the human mind*, as the author puts it in his concluding lines. That he has done so in an attractive yet convincing manner, his readers will acknowledge.

May they, and you and I, good friends, “LINGER TO ASK OURSELVES WHERE AND WHAT WE ARE—TO SEEK, TO THINK, AND TO DREAM.”



CHAPTER VII

CONTINUITY OF LIFE AFTER DEATH: MANIFESTATIONS IN MY OWN EXPERIENCE

"And as I gazed, lo! the dead became alive, and unto myself I said: Art thou, too, still alive? My soul answered: Yea! for all live unto God!"

Two chapters have now been devoted to the production of evidence bearing upon the survival of man as a conscious, active personality after the death of the fleshly body. The Bible has been called upon for its quota, and men of modern times have been requisitioned to produce theirs. Were I to compile 200 chapters from the mass of evidence forthcoming from all sorts and conditions of men from every country in the world, and then add a couple of ciphers to the three numerals, I doubt, even then, if the hundreds of ponderous tomes which so voluminous a stream of testimony would fill would contain half the evidence available.

The world is very old, much older than its literature, yet in the archives of every country, particularly in Eastern countries, where touch with the occult—with the Hereafter—has ever been maintained, may be found numerous records of man, in his incarnate state, being in communication with the world of spirits.

For 1800 years, ever since the light which illumined the early Apostolic Church went out, the Christian world has moved about in the dim obscurity resulting from negativism in respect to the *continuity of life after death as a conscious, living, spiritual body*; and

Christian peoples are poor in that they have lost the substance of a living truth for the shadowy phantasm of a fallacy.

It is a truth that man in his "spiritual or super-physical body" lives on as a conscious personality, continuing his life in the Hereafter, in spite of the death of his "natural body" in the Here. It is a fallacy that, at the death of the natural body, the soul either wings its flight to heaven, there to be immediately invested with pinions and given a golden crown and harp, to live a life of beatific ease, adoring the Deity; or else that it proceeds straight to hell, there to undergo unspeakable torments by fire and brimstone. It is equally fallacious to suppose that, at the great Dissolution, the soul speeds away to some ill-defined UNKNOWN, there to dumbly await, for countless æons of time, the last dread trump of the Resurrection Morn.

Man is spirit now, immortal now, as much as he ever can be; he is alive now in his spiritual body, although pent up, or living with, for a brief space, the natural body; and as he does not and cannot lay this life down and discontinue it, so it is impossible that he can take it up and resume it. This would imply a gap in the continuity of existence; but there is no gap. Nature abhors a vacuum, and there is no hiatus in God's great Purpose towards mankind. Man lives on and plays his part in life's continuity in the next plane of existence just as he does on the earth-plane, and yet, alas! for nigh 2000 years, he has assumed an attitude of disavowal towards himself—his super-physical Ego—which would be positively ludicrous were it not fraught with fearful tragedy.

Thus it follows that Christian man has lost much that might have been his to have and to hold, and his archives are poor indeed in records of a great past wherein soul might have communed with soul across the boundary of the two worlds. But a new dawn broke upon Christianity sixty years ago, and during these six brief decades of time

Christian men have been making history fast, till now there is piled up in the Christian world so much evidence of the kind I am seeking as to fill the measure full to overflowing.

But, from those Eastern countries, which the rising sun on his diurnal course first touches with his golden beams, comes much evidence from races which have never ceased to believe in communication between the two worlds, and which cherish high ideals of the soul-state. True it is that many superstitions have crept in and polluted the sanctity of the temple; doctrine and dogma have been added little by little to the old faith throughout the ages, till the ancient religions of India, for example, are deeply embedded in an encrustation of sacerdotal figments through which the simple doctrine of their founders cannot break and come forth into the daylight of truth. Still, among the countless millions who, during these many thousand years, have lived and died, bowing the knee to Brahm or Buddha, has many a one, discerning Truth's radiant form behind the phantasm of a dogma-ridden ritual, left behind some fragments of the everlasting verity in respect to the soul's functions, and thus has the evidence of its continuity in other forms of existence been preserved.

From the 700,000,000 worshippers of Brahma, Vishnu, and Siva, of Buddha and Confucius, as also from those who worship in the temples of Tao, comes much evidence of communion with the spirit-world, in spite of priestly prohibition; and so from the present, as from out the past, does the light of testimony stream forth from ancient religions to illumine the path trodden by the Christian in this up-to-date age, if he will but regard it!

But, it yet remains doubtful if this mass of testimony from Eastern peoples will be regarded by "the man in the street" who may be seeking the truth, as of any importance. The chances are that that extreme conservatism, which characterises the British people in most of their life's con-

cerns, will step in here and deprive those among them who are reaching up to the light of those bright beams which come to us from afar. Truth is truth, whether it be covered by the white garments of the Brahmin or the sombre frock-coat of the Christian. Nevertheless, it would be foolish to ignore prejudice and unwise to submit to it; the middle course is to admit its existence and then pave the way for its removal.

Leaving aside the testimony of Eastern people as a powerful factor in the consideration, I will now produce evidence from local sources; and as I, personally, am in a position to bear witness to the truth of communication between "the living and the dead" being not only possible, but that it can and does take place, even with *extreme facility*, under those conditions which are based upon belief in, and co-operation with, the spirit-people who are desirous of establishing communication, I hereby add my deposition to the other evidence recorded in former chapters.

It would, perhaps, be a work of supererogation to point out that I am and have been, for some time past, a believer in the "occult" if not a student of spiritual science, because every page of this book declares the fact. It is, however, conceivable that in these days of reference libraries, wherein may be found copious information on every subject embraced by that very wide term "Sociology," a man may write on a subject without personal experience, or of a country without having visited it.

The experiences I am about to relate are neither culled from works of reference nor gathered from fragmentary hearsay evidence; they are experiences in my own everyday life at one of its sanest periods; and as I gather that these manifestations have been vouchsafed to me for the express purpose of spreading abroad at least one form of the everlasting truth, I decided, at the instigation of a number of friends, to describe and publish them in the form

of a small volume. This little book, published for private circulation only, appeared a few months ago (the early part of 1910), and was entitled *Spiritual Manifestations: A Brief Record of My Own Experiences*.

I propose, therefore, to offer some of these "experiences" as my quota of evidence to the verity of life's continuity after "death."

Owing to lack of space, I may find it necessary to abridge them to some extent, but wherever this becomes necessary the greatest care will be taken that the record shall remain substantially the same; they may be shortened, but not altered. I further propose to fortify my testimony by recording other experiences which have occurred to me since the publication of the small work referred to.

Before proceeding with my evidence, a few words may be interposed most opportunely.

It has often been charged against spiritualism that much of it is second-hand, of the "hearsay" type of evidence, and, therefore, not conclusive.

A friend says, "Smith told me a wonderful ghost story, that a friend of his vouchsafed for as being absolutely true, etc." And, not infrequently, it is "friends' friends" who either hear or see, and not one's own friends!

Then it is said that the actual witness of spiritual manifestations, as a rule, prefers to shield himself behind some pseudonym rather than to come out boldly in the open under his own name, and thus, it is contended, much credence that the public might otherwise be disposed to attach to the story is withheld.

There is unquestionably a good deal of truth in this, although it must be admitted that since the Society for Psychical Research commenced to record evidence, and well-known great scientists have investigated spiritual phenomena and recorded results under their own names, there has been less disinclination on the part of their lay brethren to hide themselves under assumed names.

Indeed, the mere *raconteur*, or the witness himself, now provides written or oral testimony as to the accuracy of his statements.

It should be remembered, however, that when a man has experiences of the kind to relate, they generally have some connection with the privacy of his own domestic concerns which most men shrink from making public. Then, very few of us are entirely independent of family ties and considerations, and due regard must, therefore, be paid to the susceptibilities of one's friends and relatives; hence it often becomes necessary to veil our identity under an assumed name when speaking of the revisitation of those from other spheres whom we knew and loved in the earth-life.

With the exception of an elder brother, who approves of my making public my own *Spiritual Manifestations*, I am the last of my family, and therefore such considerations as may move other men to act with exceeding circumspection in the connection, have no concern for me. Naturally enough, I shrink from making public that which concerns my private life; but believing, as I do, that these revelations have been vouchsafed to me for the purpose of spreading abroad the Truth, for Truth's sake I make the sacrifice.

It was during a business visit to London in May 1909 that I was introduced to Mr Percy E. Beard by his elder brother, who left me to converse with his brother while he went to transact business elsewhere.

We had been engaged in conversation for, perhaps, about ten minutes when my new friend, who seemed to be looking into and beyond me, suddenly exclaimed: "I see about you a number of spirit-forms who are desirous of attracting your attention." He then proceeded to describe a number of them, and some of them seemed to be familiar, while others did not. I confessed to being astonished at so remarkable a turn to an ordinary conversation, and ultimately asked the meaning of it. Mr Beard replied: "These, no

doubt, are those who, when in the body, entered into your life at some period of your career, and are now anxious to remind you of their friendship and goodwill, or to express gratitude for help of some kind or other, afforded to them by yourself during their lifetime. They desire to demonstrate to you the fact that memory of your kindly actions remains with them."

It is necessary here to illustrate the importance which spirit-visitants attach to accurate delineation of their features or attire, when they appear to us for the first time, in order that they may be identified. No minutiae seem to be beneath their notice, and sometimes they appear to carry careful delineation to the verge of triviality. But they know, better than we, that extreme regard for detail is necessary; indeed, that it is the forgotten "trifles" of our lives which, when again written on the tablets of our memory by the spirit-hand of our beloved "dead," afford the strongest proof of their existence as living "Personalities."

For purposes of identification, the spirits often attempt to convey to the medium the actual form of articles and clothing which they remember they possessed while on earth, and which would also be remarked upon by the one with whom they wish to communicate.

They often accomplish this by concentrating the power of their thought on the conscious mind of the medium; and thus, for the time being, they clothe themselves in a particular garb or part of their earthly attire.

I will now quote from my own *Spiritual Manifestations*:—

"Mr Beard said: 'There is an elderly form quite close to you, looking at you with loving eyes, and anxious to attract your attention.' He then described her form and features, the colour of her hair and the way it was arranged, as also her costume. He added: 'She is now calling my attention to a cap of peculiar shape she is wearing. It is flat upon the head, with large, long, and broad ribbons, or lappets, falling from

the sides of the cap to the shoulders. I have never seen a cap like it. She is still pointing to the cap as though desirous of impressing its shape and appearance upon my memory. She is now showing me an ornament of some sort, probably a brooch, fastening a shawl or mantle she is wearing on her shoulders; she seems anxious that I should carefully remark this ornament.'

"He then added: 'Do you recognise this friend by the description given?' I replied, 'You have accurately described not only the features of my dear mother but her head-dress as well.'

"Naturally enough, this proof of what to me, at that period, appeared to be a manifestation of superhuman power, was astounding beyond measure, particularly so as the only articles of attire, or head-dress that I remember my dear mother ever wearing were, singularly enough, the very cap with its peculiar flat shape and broad ribbons or lappets at the side falling to the shoulders, together with the mantle fastened at the throat with its brooch or some round ornament.

"I should not have remembered even these articles of attire were it not for the significant fact that they formed the principal and most prominent items of her costume on the only occasion on which she had her photograph taken, away back in the 'forties.'

"This fact is impressed upon my mind because the son of one of the village tradesmen set up what he called a 'studio'; and, more for the fun of the thing than, perhaps, anything else, my brothers and I induced our dear mother, after a lot of persuasion, to have her photograph taken. These photographs were scarcely larger than a shilling; but the fact that I still have a couple of them in my possession, *with the peculiar cap with its broad side lappets and the mantle fastened at the throat with its round brooch*, has enabled me to retain a vivid recollection of the articles with which my dear mother attired herself on that occasion.

"I would further add that, were it not for these photographs, I should have been as profoundly ignorant of the nature and style of my mother's mode of attire, the shape of her caps, or indeed of any single item of her dress, as I am of the costume worn, at this moment, by an Eskimo woman.

"These photographs formed the only possible link with the past in respect to my mother's costume, and

it was therefore necessary for her to appear in the very attire she wore on that single occasion, sixty years ago, in order to establish her identity.

"It is true that my friend, who was describing these events to me, most clearly delineated my mother's form and features, particularly her eyes, which were large, brown, and liquid and full of love and pathos, which he described as 'stag-like' eyes, full, clear, and brown. But, as it is difficult for one person to convey to another an accurate description of form, feature, and expression by the mere process of delineation, however well it may be done, it is clear that my dear mother, fully realising this difficulty, would not rely upon a mere description of her person, but appeared before the medium, for a brief space, arrayed in the very articles of attire she originally wore. *This peculiar costume, and this alone, is the one I remember her wearing.*

"I must here add that I had neither of these photographs with me at the time, and that both were in Bournemouth."

My mother then gave other proofs of her existence as a living personality, as described in the *Manifestations*.

On my mother withdrawing, I was startled by another revelation, which is described fully on page 16 of that little work:—

"My friend said: 'I see another form,' and proceeded to give a description of my late wife, not only as to her presence, form, and features, but as to the very nature of her physical troubles, which played so important a part in her earth-life.

"He continued: 'The most conspicuous part of her costume is some white thing she is wearing upon her head and which falls over her shoulders. It is a white, cloudy looking thing, as though made of some light, soft material, such as wool or silk, and she seems particularly anxious that I should call your attention to this because she is not only handling it but pointing to it as something that you will remember.'

"I said: 'The white thing you describe as forming the one article of attire which the spirit-form of my wife is anxious I should remember, is a favourite white "cloud" made of some fine soft silk and wool material which she often or perhaps always, wore on her head on those many occasions when she suffered from attacks

of neuralgic headache, or other ailments demanding warmth or protection to the head, and which I remember so well. Indeed, you have presented to me a picture of a portion of my married life so true in detail, and so accurate in every respect, that I am more than ever astounded at the truth underlying Spiritualism, and am utterly confounded by such revelations.'

"This particular 'cloud,' I should mention, plays an important part in the case, because, being a favourite with my dear wife before she passed away, I especially selected it from among her little belongings after she died. Since I came to Bournemouth I placed it in the top drawer of a chest of drawers in my bedroom, so that for the last ten years it has lain within a couple of feet of my pillow while I sleep.

"Obviously there was a most excellent reason for the spirit-body of my wife making this 'cloud' assume so prominent a part in her manifestations. This little picture of part of her earth-life was perfectly intelligible without this added information, but, *with* it, the evidence becomes not only clear but startlingly vivid."

I would add that, had the spirit-form of my wife appeared to the medium in any other article of attire she wore in her earth-life, it would have conveyed no meaning to me, for the reason that I do not remember a single item of her costume save this very "cloud."

How few of us, for example, remember our own attire of fifteen or twenty years ago!

"I will pass over a number of minor manifestations of the actual existence of several other friends included in that number of spirit-forms which my friend told me were about me when he first informed me of their presence, for the reason that I have so much to relate that, unless I confine myself to but one or two of the more prominent features of these spiritual manifestations, I shall prolong this narrative indefinitely.

"Connected with the appearance of these spirit-friends, I was struck with the remarkably practical course they invariably took in picturing some incident in our joint earth-life, which they had good reason to know I should remember. One of these was a country scene in India. Two horsemen were standing beside a horse which had evidently met with an accident; the saddle,

which was lying on the ground, was damaged, the girths were broken, and one of the horsemen was more or less hurt. The features of both horsemen were obscured by the large sun-hats they wore. This picture then faded and gave place to another.

"I only mention this one instance because it is a well-known scene from my own life. It occurred to me in India on Christmas Day, 1866 or 1867. I need not describe it, but would add that it is the only incident of the kind in my life which exactly fits the picture. It is memorable to me because I nearly lost my life on that occasion."

I would here point out that there was no collusion between the Beard brothers, nor could there have been, for the reason that I was almost a stranger to those gentlemen. I had met the elder brother for a short time on, I think, two previous occasions, but the younger brother was a total stranger to me. Neither of them knew, nor knows, anything of my family, nor have they ever met any of my few remaining relatives.

Not a word was said in the conversation with reference to my mother or wife, when Mr Percy Beard startled me by apprising me of their presence in spirit-form. Nor was I even thinking of them at the time. Moreover, neither of the brothers had seen a photograph of either my wife or my mother.

Further, Mr Percy Beard could have known nothing of the riding accident which occurred to me in India nearly half a century ago, because the co-actor in that scene of my life died years ago. Indeed, none of the events of the Past—which, passing out of human sight, are closely sealed by the heavy slabs of the tomb—could possibly have been seen by Mr Beard, save through his clairvoyant or *spiritual* vision; and it is this super-physical attribute of our being to which Science, through her exponents, is now persistently calling our attention.

About six weeks after these experiences Mr Percy Beard, at my invitation, visited me at Bournemouth for a week-

end, when I was favoured with further experiences. My mother again came to me ; and although not in the order of their occurrence, as given in my *Spiritual Manifestations*, I think it desirable to describe here the experiences connected with her that they may be more intelligible to the general reader.

On Saturday evening, after dinner, we retired to the music-room, and after a brief space Mr Beard somewhat startled me by saying: "Your mother has come again and is standing close to your shoulder." Then my mother delivered a touching message of gratitude, through Mr Beard, for certain services I had rendered to her fifty years previously, which, together with the remarkable *dénouement* of this episode, will be found in *Spiritual Manifestations*. I omit it here merely through lack of space.

I would add that Mr Beard could have known nothing of the incident referred to *because it was unknown to any other member of my family, and was a secret between my mother and myself!*

"I then inquired: 'Can my dear mother give me some evidence of our parting on the occasion of my leaving home for India? It was the last time I saw her on earth, and, as there were peculiar circumstances connected therewith, it would be interesting and convincing if she could show me some of the incidents.'

"Mr Beard said: 'Your mother is showing me a scene of your parting in a room in which there are several people besides yourselves. The parting is a sad, sorrowful one enough; but she has mentioned the name of 'Elizabeth,' which she is anxious I should remember, because she keeps repeating it. She is now showing me the house of this 'Elizabeth,' and I gather that it played an important part in the scene of your leave-taking.'

"I then asked Mr Beard: 'Can my mother show me any other feature in the scene of our parting, because it has certain peculiar characteristics which are, no doubt, as fully remembered by her as by myself?' My friend almost immediately replied: 'Your mother is now showing me something which appears to

be in the form of a triangle—at least that is the nearest form I can think of. I believe this peculiar-shaped thing is intended to convey to you that she parted with you first at one point of this triangle and afterwards at another. If this manifestation has any meaning for you I shall be glad, for this is all I can get from your mother on the point.’”

Nothing further transpired on this occasion in connection with this particular episode, so I will carry the reader on to Mr Beard's next visit on 23rd and 24th October 1909.

I quote from *Spiritual Manifestations* :—

“On a former occasion she (my mother) showed the medium a house quite close to our own, where dwelt one ‘Elizabeth,’ to whom I went on saying farewell to my mother. After this she showed him what appeared to be a triangle, or a triangular piece of ground, and wished to convey to him that she took her final leave of me first at one point of that triangle and afterwards at another. This was all the evidence of the actual scene of our parting that I could get at the time.

“On this occasion, on asking for further evidence, she showed the house occupied by ‘Elizabeth’ and partly described the interior accurately enough; but the most interesting feature of this manifestation of psychic power is that the medium was shown a pond, access to which by horses and carts was evidenced by cart-tracks leading to and from the pond, which was apparently used for watering the horses. After this scene a railway station and a waiting train were brought to his notice, into which the medium felt he was being impelled to enter. The word ‘Elizabeth’ was again given to the medium, as though my mother was especially anxious that this name should be impressed on my mind.

“I would here explain the nature of the parting between my dear mother and myself, on my leaving home for India in 1863.

“I said farewell to her at my home and proceeded straight to my Aunt Elizabeth's house, a little farther up the village street. On bidding my aunt good-bye, I found that my mother had entered the meadow adjoining our house, and had followed me along the village street, but *inside* the meadow, the upper part

of which was within fifty yards of my Aunt Elizabeth's house just across the road.

"From that point my dear mother had witnessed my leave-taking with my aunt, and I waved her another farewell. A hundred yards up the street, towards the railway station, was the village pond, and it was at that point I again turned and saw her watching me—her youngest born, on his way to that far-off country to which he was bound. I again waved her a farewell from that point, and that was the last I saw of her whom I loved so well on earth, and whom I was never destined to see again in the flesh.

"After waving the final farewell to my mother, I proceeded up the street, entered the railway station, and there found the train waiting, just as it was shown to Mr Beard by my mother; the carriage doors were open, and I entered one on my way to London, *en route* for India.

"It will be noticed that the account of the parting manifested to the medium corresponded so accurately in detail to what actually took place 46 years ago as to leave nothing incomplete. The only point about which there may be some doubt is the shape of the meadow, which, on the first occasion, the medium thought appeared to be something in the shape of a triangle; but, as I cannot myself remember the exact shape of the piece of land in question, it is possibly more like a triangle than I have sketched it. This cannot, however, invalidate the testimony of the other evidence in connection with this particular case, which must stand as a clear proof of communication with those 'Beyond the Veil' having been established."¹

I will now narrate an instance of clairvoyant power on the part of spirit-people, showing that MATTER offers no obstacle to the penetration of spirit-vision.

Following other manifestations of the activity of spirit-people on the plane of life beyond this, but evidently interpenetrating with it, this episode occurred. Quoting from the same book, pages 43-45, the following passage will be found:—

¹ The sketch referred to will be found in *Spiritual Manifestations*.—THE AUTHOR.

"I have mislaid the portrait of my mother, and, although I have searched everywhere for it, have failed to discover its hiding-place. I must have put it aside years ago in some safe place, but cannot find it in any of my desks or drawers. Will you ask my mother if she can show you where it is?" Mr Beard, after a few minutes, replied: 'Your mother is showing me a large piece of furniture, which is neither a chest of drawers nor a tallboys; it is about five feet high, very long, and has a curiously shaped top. I can hardly describe it, but it has drawers on either side, and she is pointing to the left-hand top drawer.' I said: 'Do I gather from this that the missing photograph will be found there?' Mr Beard at once replied: 'She is still pointing, or again pointing, to the top drawer on the left-hand side of this same piece of furniture.'

"I thanked my mother for her loving assistance, and this scene closed.

"That night, on retiring, I searched the top drawers, both left and right, of every piece of furniture in the upper rooms, but failed to find the missing photograph. On Monday morning, after Mr Beard's departure, I searched every piece of furniture in the lower rooms, which I thought might contain what I was seeking for, but to no avail, and, although I never failed in my belief as to the wisdom and power of spirit-visitants, I confess to a feeling of disappointment—as though I had received a 'set-back.'

"Some days after this I was leaving my library, when something impelled me to come to a standstill in front of a large roll-top American desk, standing against the southern wall of the room. Some power suggested, 'Search!' I opened the desk and pulled out the top left-hand drawer, which was a book-rack and not a drawer in the ordinary sense, and it was empty. The next drawer—which was in reality the top drawer proper—contained a number of articles belonging to my late wife, placed there years ago. I took them all out, one by one, until there was nothing remaining but an ordinary cigar-box, containing several trifles. One of them was a small wooden box, about $3 \times 2\frac{1}{2}$ inches, tied up in a silk pocket-handkerchief. I must confess that I had absolutely no recollection as to how and when I placed it in that box, but that I must have done so years ago becomes evident from

the fact that, when I untied the handkerchief and opened the small wooden box, I found in it another small cardboard box with an inscription on the cover in my own handwriting—'My dear mother's photograph.'

"I would here remark that this is not only clear evidence of spirit clairvoyant power, and proof of the contention that matter offers no obstacle to the penetration of psychic force, but, at the same time, marvellous testimony to the prescience of spirit-entities.

"In respect to these photographs, it will be borne in mind that, on the first occasion of my meeting with Mr Beard in his London office, he, after a few minutes' conversation, surprised me by saying that I was surrounded by quite a number of spirit-forms, and, after a little while, described one whom I recognised as my mother. He was particular in describing a peculiar cap with broad lappets this spirit-form was wearing, as also a mantle, or something over the shoulders, fastened with some round ornament or brooch. This peculiar cap was, it should not be overlooked, impressed upon Mr Beard's attention more than once by my mother, and so was the brooch; and, strangely enough, these two articles of attire, *and these two alone*, are the only distinguishing characteristics of my mother's photographs in the small box, so miraculously, as it might be termed, restored to me.

"It will be observed that, right through these manifestations, there runs a chain of sequential events. The cap and brooch, without the photograph, would have conveyed no meaning. The photographs were in existence, but were mislaid or lost. These photographs were recovered by the aid of spirit-power in quite a dramatic fashion; and, when compared with the medium's description of my mother's features and head-dress, mantle, and brooch, all were found *to tally precisely in every detail*.

"It should not be overlooked here that Mr Beard was a stranger to me, and had never seen the photographs, nor had I ever talked to him of my mother, or of the fact that I possessed certain photographs of her."

There is much more evidence of a similar character in these *Spiritual Manifestations*, but I have already drawn, perhaps too copiously, from that source.

I here give an episode of a subsequent visit of Mr Beard which took place on 20th April 1910.

In connection with this episode I should mention that my brother, who died in March 1906, appeared to Mr Beard on one of that gentleman's previous visits, an account of which will be found in the above-mentioned book.

After certain spiritual manifestations, which need not be referred to here, Mr Beard exclaimed :—

“Your brother is present and wishes to convey to you his gratitude for something you have recently done for his wife; some aid you have lately rendered which has relieved her of some anxiety—of some trouble which was a sore burden to her.”

I thanked my brother for his message, and added : “Can you get my brother to show you in what way I recently helped his wife, or to point out the nature of the assistance?” Almost immediately came the answer : “It is in the form of some heavy burden removed, some weight which pressed upon his wife's condition, which you have of late helped to remove from her life. I now distinctly get the word “Mortgage,” which I gather from your brother you have recently assisted in removing or releasing, and that this was the burden which his wife bore.”

Mr Beard continued : “Your brother is now showing me a building which appears to be in the form of a long, low house or houses; it appears to be of a light colour, as though of some light-coloured plaster or wash. I hope this picture is intelligible to you.”

This episode took place in my music-room, in which the lights were burning. Mr Beard, who was facing me, was looking towards the windows, south; but at this juncture he suddenly turned his chair round so as to look west, into the drawing-room communicating with the music-room by a broad opening. This room was not lighted up at the time. My friend at once said : “I am shown a thought-picture of a middle-aged female figure of somewhat short

stature, but strongly built. The hair, which is of a brown shade, is freely streaked with grey, and is worn somewhat in the modern fashion, but showing a forehead which is broad and low. The eyes are full and large, the cheekbones somewhat prominent, and the upper part of the face is, perhaps, unusually full and broad. The chin is prominent and rounded, but somewhat pointed for so broad a face; the brows being very broad. I am given to understand that this figure is the one from whose shoulders the burden has recently been lifted; that it is she who has undergone certain spiritual development, and that, because of this, your brother has himself been able to advance in spiritual development. I am given the name of 'Jennie' in connection with this episode."

I will now relate the facts of this case, which are as follows: My brother, when he died, left his wife certain household property in one of the poorest localities of Manchester, on which there was a mortgage of £200. During his lifetime he looked after his property and collected his own rents, and it yielded a fair return. On his death his widow, being consumed with grief, neglected the property; she appointed an agent to act for her; it became dilapidated, and rents were not paid. The Corporation ordered immediate repairs, or the closing of the cottages and their subsequent demolition. The widow was in despair. I then came upon the scene. I asked my lawyers to look into the matter. They sent an agent to the spot, who reported most unfavourably on the condition of the property.

On consultation with the lady concerned, it was decided to accept an offer which had been made for the property by a local builder. This was done; the mortgage was paid off from the proceeds, and the transaction closed.

This matter had, I understood from my brother's widow, been a subject of considerable anxiety to her for a long time, and was a heavy burden on her mind, particularly so

as she realised that she had been "an unworthy steward of my dear husband," as she pathetically put it to me the last time she wrote on the subject.

The description of her form and features given by Mr Beard in the picture he saw of her in the comparative obscurity of the drawing-room is correct in every detail, and her name is—Jennie!

The transactions in connection with the sale of the property and paying off the "MORTGAGE," so clearly referred to by my spirit-brother, took place within the last two months prior to Mr Beard's visit.

This fresh instance of the lively and active existence of our friends who have passed through the portals of the tomb, and of their desire and power to communicate with us, adds but another link to the long chain of evidence, the forging of which, commencing in the dim ages of the past, has continued, with more or less regularity, throughout the periods recorded in human history.

One remarkable feature of this particular manifestation is the ease with which spirit-people can—once the necessary conditions of communication between them and those who are still in the flesh, are established—not only themselves appear to our mortal vision, but even cause us to witness apparitions of the living.

My deceased brother's wife "Jennie" is still living, yet my brother caused her to appear to my friend with apparently no more difficulty than is experienced by the operator of a cinematograph in throwing his living pictures on the screen.

The drawing-room derider of the "Hidden"—he who earns a cheap reputation by professing to "know all about this spook business"—may suggest too good a dinner, indigestion, hallucination, spiritual exaltation, photographs, and a score of other *possible* causes—anything, in short, but the right solution; but, later on, even this strange product of civilisation, this human entity who lacks the faculty of

honest belief, will have to come into the fold. Whatever else it may have been, the apparition of a living woman could not have been suggested to the medium's mind by a photograph, for the simple reason that I do not possess one of her, nor do I think there is one in existence.

I would add, for the information of such of my readers as have not seen *Spiritual Manifestations*, that both my late brother and his wife were not only unknown to Mr Beard, but that I had never mentioned either of them up to the time my brother's spirit first appeared to him. Nor could he have seen a photograph of either, for the reason that none exists. Again, my brother was not even in my mind when his spirit first came into the medium's life. The medium could not, then, have tapped from my mind thoughts which did not exist.

The remarkable feature about these manifestations of our so-called "dead" friends is the "lively" interest they still take in our existence. Not only is this the case, but this "lively" regard invariably assumes a very commonplace aspect and is not only of an eminently practical nature, but *intensely human*, indicating that, although divided by the curtain-mists arising out of the body's dissolution, the spirit-people still show an unabated interest in our life's affairs. Indeed, so much so is this the case that this regard for human affairs is found to be deep and lasting, profound in its sincerity, ever present, ever growing, the beacon lighting up their path to the goal, and The Goal Itself! The goal of SERVICE!

I will add but one more example, not only of the ease with which, under the necessary conditions of "affinity," spirit-people can communicate with us, but of their ever-present desire to help us in our search after the truth, whatever our request may be.

Wishing to get further evidence of my mother's existence, and of her power to reveal the past, I asked Mr Beard if he could get her to describe our home where I was born and

lived till I went out to India. This is the record as taken down immediately after the manifestation. (April 30, 1910.)

The episode of my brother's manifestation being closed, my friend said: "Your mother is present and is looking at you with the same loving regard as is customary with her." Wishing for some fresh evidence of her power to connect the past with the present, I said: "I wonder if my mother could recall the past by describing my home which she remembers so well. I should be so pleased if she could." After a brief space the medium said: "I am shown a house one side of which is longer, or extends farther back than the other. There is a front door and a side door; the side door is in the part extended back from the main building, and, although the front door is apparently the principal entrance, it is not used—the side door in the extension being the one in chief use. This side door opens on to a yard, I should call it, and farther up the yard there are a number of buildings or sheds, and farther on still there is a large barn and other buildings. At the back, but on the other side, I see trees, probably an orchard, while in this part I get a view of a pump with an old-fashioned, curved iron handle. In the barn I see a number of beams or rafters, and I get the impression that it was a place where you were fond of playing as a boy. On the floor I see a quantity of husks or pieces of straw, as though you were in the habit of playing with them." Mr Beard then said: "I think I could sketch the shape of the house if I had a piece of paper," which he did accurately enough on my handing him pencil and paper.

Mr Beard did not know where I was born; had never been to the village or seen the house; knew nothing of my boyhood life; and yet he described the house with its unusual peculiarities, the farmyard and, more wonderful still, in describing the barn with its beams and rafters he got "*the impression that it was a place where you were fond of playing as a boy*"!

The house is exactly as Mr Beard described it. It had a door opening on to a front garden, but it was hardly ever used. The side door opening on to a yard—as correctly described—was the one in constant use. This door was in the added portion, and extended farther back than the main building. The yard, buildings, and barn were correctly described; and this barn, with its “beams or *rafters*,” was the favourite playground of one of my brothers (he whom I have just described) and myself—its beams and rafters offering splendid opportunity for boyish feats of daring, while we often played on its floor with the corn-husks scattered about.

The garden, with its fruit-trees, as it existed, was reproduced in the thought-picture of the medium, and so was the “curved iron pump-handle.” Briefly, my mother, remembering in her spirit-condition details—“trifles” which I, in my fleshly state, had partially forgotten—recalled them to my memory by painting them in spirit-colours on those mysterious impression-tablets of the human brain which no physiologist as yet has been able to understand or explain.

I would add a word here for the information of those who favour the theory that “telepathics” may presumably account for much of the psychical phenomena which is being witnessed at the present day.

In asking the super-physical body, the spiritual personality, the spirit of my mother—or whatever term we may elect to employ in the connection—to describe my boyhood’s home, she faithfully photographed on the sensitised films of the medium’s brain, so that he actually saw them clearly with his spiritual vision, certain pictures in my child-life which Time had effaced from the tablets of my *own* memory as effectually as a moist sponge may wipe out the pencillings on a slate!

The fact that my brother and I played among the rafters of the old barn, and that such a thing as a *pump with an old-fashioned curved pump-handle* were features

in the picture of my early life, was as clean forgotten by me as an unremembered dream.

He would be a marvellous diver who could recover a single pearl from the profound Atlantic depths, and a phenomenally clever telepathist who could restore life to a dead memory by recovering from a profound and forgotten past certain unremembered trifles lying buried deep down in Oblivion's grave!

Surely we should do well to seek elsewhere for the solution of the Problem!

I will now relate another experience, differing from the others, showing that neither country, race, language, nor religion offers the slightest obstacle to free communication between what is termed "The Living and the Dead," between discarnate spirits of another race and language and Christian spirits incarnate—between Christianity and "Heathendom"!

This incident appears in *Spiritual Manifestations*, but I have purposely kept it to the last. It took place at my Bournemouth home during one Mr Beard's week-end visits (July 1909). This is the excerpt:—

"On assuming his normal condition, Mr Beard said: 'There is an Eastern figure standing behind you near the piano. His complexion is dark olive, I should call it; his nose is clean cut, aquiline; he has beautiful clear eyes of, I believe, dark grey. His chin is full and prominent; the hair—falling from under a head-dress which is a small, neat kind of what I believe to be a turban—is white, as also are his moustache and beard. I call it a very handsome face. The dress is like a white robe, confined at the waist by some kind of white girdle. The breast of the robe seems to be open and cut square, showing what seems to be lace or white embroidered muslin. The sleeves of the robe are long, wide at the wrists, and falling down like the open sleeves of a lady's dress. Here, too, is showing the same embroidered lace-like looking muslin. On the hand of the figure there is a large ring, with a broad flat stone which looks like a great seal; the

colour of the stone is red, and this friend is pointing to it so that I may be particular in calling your attention to it.'

"Mr Beard then said: 'Is this intelligible to you?' I replied, 'I think it must be the spirit of my old Khansamah, of whom I was very fond.' Mr Beard at once said: 'What is a Khansamah?' I replied: 'A butler or head servant.' My friend at once said: 'No! this is no servant, but one in a higher position; one who was your friend. I say this because I know it from our visitant.'

"I exclaimed: 'God bless me! I know who it is.' Mr Beard then added: 'He is now showing me a curious animal which I take to be a cow, although I have never seen its like before. It has large, spreading horns, with a large thing growing out of its shoulders which looks like a hump or some deformity. He is particularly anxious that I should call your attention to this animal for some reason which I cannot quite understand. Does this picture appeal to you?' I replied: 'Perfectly! I quite understand what my old friend means by showing me the cow, and I quite recognise who our visitor is. I can only express my astonishment at the manifestation.'"

That is all that transpired on this occasion, in connection with my Indian friend; but Mr Beard again visited me for a week-end a few weeks after this, and the following experience is indicative that in the spirit-world there exists the same continuity of thought, purpose, and action as among the dwellers on the earth-plane.

I still prefer that *Spiritual Manifestations* should tell the story, which is this:—

"Mr Beard was in his normal condition, and, after sitting in the music-room for a few minutes in silence, said: "There is again your Eastern friend standing near the piano, and he is looking at you with friendly, loving eyes.' He added: 'Your old friend is saluting you by placing his hand upon his brow and bowing towards you, evidently some form of Eastern salutation, so that I may call your attention to what he is doing.'

"This form of salutation is the well-known Indian 'salaam,' and never did my old friend enter or leave

my presence without punctiliously performing the ceremony; indeed, to omit it would have shown a lack of respect.

"I said: 'I am very glad, and I should now like him to show me in what way he was connected with me in the past; in what business, for example.'

"Mr Beard promptly said: 'He is showing me what I take to be an immense room or warehouse, with quite a number of pillars in it. On the floor, all over this great room, are large heaps of some material of which I am ignorant. This curious-looking stuff seems to consist of some cobwebby-looking material like thread; its colour is of a light greyish hue or greyish yellow. It seems to be in bundles or knots of some kind, and I am now feeling it on my hands, arms, and feet as though it is of a climbing, cobwebby nature. Your spirit-friend is evidently anxious that I should get some clear idea of what he is showing me.' He then went on: 'I am now shown, in the same warehouse but at the back, an immense array of great bales piled one on the top of the other, stretching right across the back wall and reaching to the roof of the building, and I am particularly anxious to take note of this, because I gather that this is the business with which your friend was connected with you during his earth-life.'

"The sensitive continued: 'Your old friend is particularly anxious that I should express to you his gratitude for something you did for him during the last few years of his life, which was not only of immense service to him personally—by preventing some great misfortune which would otherwise have overtaken him—but which enabled him to live out the remaining portion of his earth-existence in comfort and comparative peace. I gather that the misfortune he refers to was of a financial nature. He is careful that I should impress this upon your mind, for some very good reason, no doubt.' Mr Beard then remarked: 'He is again showing me the cow, to which he draws particular attention, as also the ring on his hand, to which he is pointing as he holds it up for my inspection.' And added: 'Is all this quite intelligible to you?'

"I replied: 'It is not only intelligible, but wonderful; but, could my old friend tell you of some peculiar term he invariably used in speaking to me, or of me,

to others—a term or name of his own choosing—I should regard this as being exceptionally clear evidence, if you could but get it.’ Mr Beard promised to try. After a few minutes of silence, he said: ‘Omra’ or ‘Homra,’ yes, that is the word he gives me—‘Homra.’ (N.B.—this word in Hindustani is pronounced like ‘Homera.’) I said: ‘Yes, perfectly intelligible, but there is something else.’ Mr Beard added: ‘He is now showing me five separate letters, the first two of them are clear and they are—S A. The other three are obscure. I am trying to get them shown more clearly, but our visitor appears to have difficulty in this.’

“After this the medium said: ‘He is showing me the last three letters, but, as they continue somewhat obscure, I hear the complete word—which I take to be “SAHIB”’ (pages 27–29).

“I added: ‘There is one singular feature about this appearance of my old friend, and it is this. I have, strangely enough, forgotten his name, although I was connected with him in business for over twenty years, and know his name as well as I know my own. Can you get it for me?’ Mr Beard almost at once replied: ‘He is showing me G, O, D, these three letters, and wishes you to understand that his name is particularly connected with God.’ Mr Beard remarked: ‘It seems so strange a suggestion that I am still trying to get his name, but he keeps showing me the same word—God! God! I fear I can get no further answer. Does it convey any meaning?’ I said: ‘None whatever.’ Nor did it (page 29).

“However, my old friend’s name continued to remain blotted out of my memory. All Saturday night and all Sunday I tried to recall it, but to no purpose. On Sunday afternoon Mr Beard walked with me to the pier, and on returning through the gardens, near the children’s ‘Paradise,’ the name of my old friend—LALLA MAHDO RAM—was projected into my brain like a flash. The first word of his name is but a prefix signifying a condition of life. ‘Mahdo,’ ‘Mahdeo,’ ‘Mahdeva,’ however, are but different ways of spelling one of the names of the Hindu deity, the god Siva; while ‘Ram’ or ‘Rama’ is an incarnation of Vishnu, one of the great deities of the RAMAVANA. Of itself ‘Ram’ generally signifies—GOD!

“My old friend of the ‘God-like’ name had very

good reason for showing Mr Beard that his name was peculiarly and intimately associated with God; and although this conveyed no meaning to my mind so long as his name remained blotted out of my memory, it assumed a meaning of significant importance the moment the name of this friend was given back to me.

"Now let me proceed to produce the key to the riddle, or rather, I should say, to supply the other links in this chain of evidence.

"1. The appearance of the spirit of an Eastern figure whose form, features, and peculiar costume—even for India—exactly tally with those of an old and valued friend, a Hindu gentleman who was connected with me in business in Cawnpore for over twenty years.

"2. The wearing of a ring which I remember perfectly, and on which I had ample opportunity of remarking during our long friendship and business connection. This ring, described by Mr Beard, is identical with that constantly worn by my old friend in his earth-life.

"3. In confounding this figure with that of an old 'servant' I was at once authoritatively told that 'this is no servant, but a friend.' This proved to be true, but how did the sensitive know?

"4. I was shown a curious-looking animal, believed to be a cow. This animal was regarded as of sufficient importance to necessitate re-introduction on the second occasion of my old friend appearing to me. Why?

"The answer is this—Fourteen years ago a movement was started in India to protect the cow (regarded there as a sacred animal). Money was collected almost entirely among the natives; homes and hospitals were built, and the movement 'caught on' and created some stir. As a man of influence, the Lalla asked me to join it. I did so, and was, I believe, the only European supporter of the movement in Cawnpore. By-and-by some wiseacres fancied they detected a deep political motive, hostile to the British Raj, underlying the affair, and some of my friends, among whom was one of the Directors of the Company—of which I was the Chairman, and my old friend the agent for the sale of its cloth and yarn—tried to dissuade me from giving the movement further support. I, however, continued

to encourage it because I was convinced that mercy and compassion were the source of the movement, and not political intrigue. My friend the Lalla was grateful to me for this, and never ceased to show it.

"The introduction of the *cow* into the arena of spiritual manifestations, which, without the key, was quite unintelligible, now assumes an amount of interest of the utmost importance and of startling significance.

"5. In asking for evidence as to the way in which this Eastern spirit-friend was connected with me in business, a spacious room or warehouse, with a number of pillars in it, on the floor of which were large heaps of strange material unfamiliar to Mr Beard, was at once shown. The warehouse, with its multitude of iron pillars supporting the girder-roof, the great heaps of yarn in hanks scattered over the floor, with the immense stock of baled goods against the wall in the background, are simply a reproduction of a daily scene in the sorting- and store-room of the Muir (Cotton) Mills in Cawnpore, of which Company I was the Chairman, and my friend the Lalla, the Company's agent, as I before explained.

"The fact of the spirit-visitant causing conditions which produced the effect which Mr Beard described as of a 'cobwebby,' 'thready' nature clinging to his hands, arms, and feet, so that he might realise the quality and substance of the material he was being shown in this spirit-picture, must be regarded as evidence of exceptionally high value, and absolutely inexplicable by any known laws of physical science" (pages 30-33).

"6. The gratitude expressed by this spirit-visitant was for some service I had rendered to him, *partaking of a financial nature*, and this was correctly described by Mr Beard. Lalla Mahdo Ram was the principal member of a native firm which for years had held the important position of sole agents for the disposal of the entire manufactured produce of the mills.

"It was suggested that this firm should be invited to retire from the position, but as the reasons given did not appeal to me, I, as Chairman of the Board of Directors, opposed the scheme. I understood that the Lalla's firm was in financial difficulties at the time, and it is certain that the loss of the Company's business at such a juncture would have resulted in the firm's collapse. My old friend died shortly after this,

and his firm either failed or became heavily involved in difficulties. The business of the Company was then withdrawn. This, then, was the reason for the Lalla's display of spirit-gratitude" (pages 33, 34).

"7. The extraordinary evidence in regard to the Lalla's pet name for me is also of remarkable significance. Not only was the name given correctly, but in an Eastern language with which Mr Beard was totally unacquainted. But the most singular part of this link in a chain of evidence of connected strength is in the way the single word 'Homra' used by the spirit, was pronounced. The term used by the Lalla in speaking to or of me was 'Homra Sahib,' meaning 'My own or very own Sahib.' The word really is 'HAMARA,' the middle 'a' pronounced broadly like 'ah,' but the Lalla, although a perfect Hindu scholar, slightly 'mouthed' a few words, and this was one of them, which he pronounced like 'HOME-RA' in English, or sometimes like 'OME-RA,' with the aspirate omitted.

"It will be remembered that he first gave the name as 'OMRA' and afterwards as 'HOMRA,' which, while in itself a startling manifestation of spirit-power, is, moreover, of enormous importance in that it affords another proof of the fact that, although these disembodied ones are divided from us by the curtain-mists of death, nothing, even of a comparatively trifling nature, is lost—not a single deed, word, or thought done or expressed in the earth-life is forgotten, *or permitted to be forgotten*" (page 35).

"The only remaining point that need be referred to in this synopsis of events is that of the Lalla's name. It will be remembered that, for some inscrutable purpose, my old friend's name, which was as familiar to me as my own, was blotted out of my memory during the time he was manifesting himself, so that in the end I was forced to confess that I had forgotten it. Instead of giving his name directly to the medium, as the other evidence of his power shows he might have done quite easily, he took what seemed to be at the time the dubious course of speaking in parables. Had his name continued to remain a blank in my memory the name of 'GOD,' which he persistently affirmed was closely associated with his own name, would have remained an irrelevant and meaningless premonition, but the moment memory gave back his

name, this particular manifestation was immediately invested with tremendous significance.

"In the first place it has to be asked: 'Why was the name of my old friend wiped out from my mind, as the pencilling on a slate is wiped out with a moist sponge?' 'Scientific' investigators will simply reply: 'For the same reasons that many another matter is forgotten or wiped out. The human brain is by no means a perfect registering instrument, and can no more record all the thoughts of a lifetime than a barometer can register all the past changes in the weather.'

"In the circumstances, however, such a reply would not harmonise with prevailing conditions at the time, which were those of strong psychic influence.

"The Lalla, whom I take to be a spirit of considerable power, when asked for his earth-name—which, it should not be overlooked, might conceivably have been given with greater facility than he gave his own pet name for me when in the flesh—chose rather to prefigure it by a symbol than to speak of it in a more direct manner. This method of divination, although familiar enough to the seers and prophets of old, is practically a lost art to-day. But this particular incident forcibly reminds us that, though the men of this age have carelessly thrown aside such prophetic modes of symbolising coming events as of no practical value in this essentially commercial age, those who have thrown off the mortal coil still regard parabolic utterances and symbolisms as possessing a high potential value in the conduct of *their* life's affairs.

"The Lalla knew that I had forgotten his earth-name, and took his own way in recalling it to my memory. It may be that he was instrumental in causing the forgetfulness; but, be that as it may, his method of writing his name once more on the tablets of my mind was certainly more efficacious, more startling, and therefore, more belief-compelling than had he simply given his name in response to my question. In his supernal wisdom he knew the more convincing method was the one chosen, and he took it without hesitation.

"It may safely be contended that the Lalla chose this parabolic method of giving his name in order to negative the theory that the medium drew his information from me by telepathic means. Men for ever fight against the

truth in respect to the possibility of establishing communication with friends on the plane of life next ours; and those who persist in reducing all spiritual phenomena to the comparatively low standard of material existence naturally contend that such mediums as have developed their clairvoyant attributes possess the power of reading the thoughts of others. In this particular instance I was profoundly ignorant of the Lalla's object in choosing this roundabout method of restoring to my memory the lost name, and therefore the medium could not possibly have read thoughts which did not exist" (pages 36-38).

I have, for several reasons, purposely devoted considerable space to this single instance of the continuity of life after "death." In the first place, the locale is remote from Mr Beard's abode and in a country he has never visited, while the language of the visiting spirit is as unfamiliar to him as is archaic Greek to the Laplander. Nevertheless, under the influence of this spirit-visitor, certain words of an unknown tongue fell from his lips glibly enough.

Secondly, the wonderfully effective and dramatic manner in which my old Brahmin friend wrote his name again on the pages of my memory shows that Lalla Mahdo Ram, whatever his proper appellation may be in his present sphere of life, is a spirit of some power. Besides this single instance of his proficiency as a "communicator," all the other incidents connected with his reappearance on this plane of life indicate, by their extreme lucidity and the ease with which he brought them forward, that communication with man-incarnate is familiar to this spirit owing to high spiritual evolvment, higher, perhaps, than that attained by many spirit-friends—Christians or others—who have passed onwards to the Beyond.

Thirdly, the fact that a Brahmin is permitted to come back to me—a Christian—out of that "heaven" wherein are supposed to dwell none but Christian spirits, proves that God's SAVING GRACE is wider and more generous in

its broad Redemptive sweep than is believed by those whom the Scotch term, so happily, the "unco guid."

I could produce quite a number of similar expressions of spirit-power, but no purpose would thereby be served.

Indeed, from the records of my own experiences, I could fill several books of goodly size; and, as I am but one of the twenty millions and more of the white races who believe to-day in the truths of spiritual science, many of whom have similar experiences to relate, I might exclaim with St John: "If they should be written every one, I suppose that even the world itself could not contain the books that should be written."

This is what I had in my mind when penning the opening paragraph of this chapter.

At the risk of being considered prolix, I have, for several reasons, drawn copiously from these *Spiritual Manifestations*. In the first place, none of the proffered testimony is "second-hand" nor of the "hearsay" type of evidence, but straight from Spirit-land—direct from the "Great Beyond"—and of a nature which most level-headed people will regard as unimpeachable, for the reason that *each one of the enumerated incidents were known only to me and the "dead."*

The only exception is the incident of "my brother and the mortgage." It is true that his widow is still living, but she took no part in this particular manifestation, nor is she even aware that I have had this remarkable experience, for I have not mentioned the subject to her as yet.

It may be urged by some that I can lay no claim to *direct* communication because these manifestations came through a medium. This is true; but as I, in myself, yet lack the gift of clairvoyance and clairaudience, it does not follow that communication becomes impossible or that the messages received from what we still term "those far-off realms" are not genuine.

Put it this way, friends—when you transmit your telegraphic message you do not do so yourself, but you employ a “medium”!

You are *obliged* to do this, partly because you do not know how to communicate yourself with your friend in another part of the country, or in a far-distant country, and partly because the instrument of communication is not yours! But, acquire the same knowledge that the telegraphic operator possesses, connect your wire with the main system, and then you will be able to send and receive *direct* messages to and from your friends!

The telephone offers a further illustration; and, although communication between you and your friend seems more direct, you still employ a “medium” in that you have to ring up the girl at the Exchange before you make your communication.

This is precisely *my* case. In communing with friends from what we call “those far-off lands beyond the grave,” I have not as yet learned how to communicate direct; nor do the *means* of communication belong to me, and so I, too, have to employ a “medium” to enable me to communicate with my friends just as you do with yours!

Once you and I, good sirs, learn how to communicate *direct* with our respective friends and, moreover, possess the *means* of communication in our own individual entities—or learn how to render our own bodies sensitive and responsive to those little-understood etheric wave-currents which, hereafter, we may find are identical in the land-cable, in wireless telegraphy, and in spiritual communication with friends from beyond the Great Border—we shall be able to hold *direct* intercourse. But not till then!

As in physical telegraphy so in super-physical telegraphy, you must employ a medium till you learn how to communicate yourself! You may spend your money in connecting your sumptuous palace to the main; you may instal the costliest instruments in your library; you may

erect on your turrets the tall standards for "wireless" telegraphy, but still you *must* employ your "medium." There is no royal road here, and neither the king may command nor the millionaire's gold buy the only means of communication, which is—KNOWLEDGE!



CHAPTER VIII

WHERE TWO WORLDS MEET: ANGEL GREET'S MAN

"Lo ! I say unto you, a great bridge is builded thereon, over which the angels pass to greet their brother—Man !"

THE manifestations of spirit-power enumerated in the preceding chapter were given with the object of illustrating with what ease communication may be established with that which is regarded by most people as the "Impenetrable," once the conditions upon which such intercourse depends are understood. What *are* these conditions ? will be the first question asked, and, as a natural corollary, the next question will be : Can I establish such conditions ?

The answer to the first question is : Perfect belief in the continuity of life beyond the grave and of an active, conscious personality ; of a thinking, rational, living, working, super-physical body ; a firm faith in the absolute certainty of communication between the two worlds being possible, and then, the "conditioning" of one's life to the spiritual requirements of the case.

The answer to the second question is : Certainly, provided all the necessary conditions upon which depends intercourse between the spirit of man incarnate and the spirit of man discarnate be understood, set up, and maintained with a firm, unshrinking faith of a nature that will stand the strain even of ridicule, obloquy, and contempt.

It by no means follows, however, that although all men may become *mediums* of some degree or other, all may become clairvoyant and clairsaudient—these latter properties depending, perhaps, more upon mental temperament, ex-

tremely delicate nervous organisation, and other physiological and psychological conditions, than upon spiritual development.

My object here, however, is rather to show another phase of spirit-power than to formulate a *modus operandi* for the general guidance of those who may be desirous of conducting experimental investigation.

I have explained that, throughout the experiences described in the last chapter, Mr Beard was in his normal condition; that is to say, apart from the fact that his internal or spiritual force was, for the time being, concentrated on what was taking place with his spiritual visitants, his mind was perfectly conscious of all external surroundings, whilst his visual and aural organs were being employed in performance of their natural functions.

More than once during his visits to me, he, however, became subject to more powerful spiritual influence than that exercised over him by my mother and other spirit-people with whom he communicated, and on these occasions he lapsed into what is known as the "trance-condition." This condition is well known to all students of spiritual science; and every investigator of psychic phenomena has testified to its genuineness, Sir Oliver Lodge, Sir William Crookes, and other eminent men being among the number.

But, as many of my readers may be hearing of these spiritual happenings for the first time in their lives, I would explain for their benefit what this "trance-condition" really is.

Let me say, first of all, that this "trance" or "magnetic sleep" state is as common among spiritual mediums or "sensitives" as is the clairvoyant faculty of seeing with the inner spiritual vision that which remains hidden from ordinary sight.

When the medium's super-physical body is dominated by a more potent super-physical personality from other spheres, this part of his dual-being stands aside, and, for

the time being, his *physical* body is actually under the dominating control of this powerful outside influence—and *it is thus used as an instrument of expression*. Just as the “thinking principle” of one’s own personality makes use of brain and tongue as instruments of thought or speech, so does the *outside* “thinking power”—this superior spirit-body from other worlds—use these self-same organs of thought and speech for making known *his* messages from the All-Supreme!

Moreover, it seems as though this magnetic trance or sleep may vary in intensity or depth—almost in proportion to the spiritual puissance of these celestial visitants, or “controls,” as they are commonly termed among spiritualists.

This would appear to be so from the fact that mediums who happen to be under “control” by some of the visitants from the higher reaches of the Beyond, are oftentimes less conscious of what is taking place than when they are being used as instruments of communication by spirits of lesser power!

Under this “magnetic sleep” it may be said that mediums, as a rule, are conscious of their physical bodies being used by some superior outside power—and that their own super-physical or spiritual bodies stand aside for the moment! They often liken this marvellous yet well-known condition to a man standing at a distance—or even in another room—yet retaining the mysterious power or faculty of *witnessing his own body being used by some other outside superior influence for expressing thought and speech!*

To some this will, I have no doubt, appear so wondrous as to be regarded as incredible; but, friend, be not deceived, because this extraordinary condition, although super-ordinary, is neither super-mundane nor super-natural! I, like you, was astonished for a time, but, truth being forced in upon me from more than one direction, belief became imperative. “There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy,” and so the inconceivable of to-day becomes the understandable of

to-morrow! Thus, ye who still doubt, will find it to be, sooner or later, now, or in the Hereafter!

During this trance-state, or magnetic sleep, the physical body, then, is actually under the control of spirit-influence; and, if the influence be good—in other words, if the medium be controlled by a spirit from some of the higher reaches of heaven—it is certain that the vocal organ of the mortal will be used, for the time being, as an instrument to express the sweet verbal music of other spheres, such tuneful melody that none but immortals may sing.

But, it should never be overlooked that this spirit-control or influence must of necessity correspond precisely to the spiritual condition of the medium for the time being. The law of “like attracts like” never ceases, and thus it becomes a law that the medium attracts just that spiritual condition he happens to be in; and gives off just that spiritual quality or essence that he himself possesses, and nothing more!

“Men do not gather grapes of thorns, nor figs of thistles.”

It has been my privilege, on several occasions, to listen to exhortations, rich in word-melody, from some of these bright beings from the shining realms of the Everlasting; and it is because I have hearkened unto angel voices, and have received a message from out the starry heights, that I am desirous of making it known to my fellows.

This is *my* way of stating the case! Unemotional scientists would say: “Certain guides or controls came through and talked to you through the medium.” Good! I am content whichever way it may be put. The Ancients called these celestial visitants “angels”; perhaps they were right!

At any rate, these “guides” or “controls” were of the spheres celestial; and, when we pass hence to other forms of existence and occupy one of the “many mansions” whereof the Master spoke, we shall perchance be wiser.

Personally, I have good reasons for believing that these Unseen Dwellers of the Beyond are of the same angelic band which the All-Supreme sent, erstwhile, as messengers to the sons of men, and of the self-same angelic host which sang the strains of that sweet Natal Hymn of Him who came to man in lowly guise of human form in that far-off land of Galilee.

But, *chacun son goût*. I make no attempt to force the point.

It will be remembered that the Rev. Arthur Chambers listened on one occasion to one of these celestials; and, although I referred to it in a preceding chapter, I make no apology for reproducing the passage here, because it bears upon and corroborates what I am about to relate.

This is the passage in question:—

“At this point of the conversation, I put a question (I cannot remember what it was) which drew forth a reply, marvellous for the depth of thought and beauty of expression contained therein. The reply was concerning God, and the fact that character finds its highest development when self-hood is absorbed in love and concern for others. It was a long statement, and took, at least, fifteen minutes to deliver.

“I could not produce it if I tried. I candidly admit that I have not the ability to do so.

“I have listened to the sermons of many noted preachers, but not one of them has equalled, in sublimity of idea and charm of diction, this sermon.”¹

I had not, at the time, read Mr Chambers' book, and was unprepared for the flood of word-music that broke over me the moment he who addressed me moved the lips of the medium to speech. It is impossible to gather up the many lingual pearls which lie scattered in every direction along the way of this melodious oration, or to reproduce the beauty of diction, and portray the sublimity of the celestial ethics taught by this wise counsellor from out the profundity of

¹ *Man and the Spiritual World*, Rev. Arthur Chambers, p. 169.

the UNSEEN ; yet a faint echo of it have I caught, which I will endeavour to express in mortal speech.

The following is what I recorded at the time ; and although it contains the essential principle of the divine ethical philosophy of higher spheres than ours—as taught by one of heaven's hierarchy—the language in which I deliver the "Message" is but an attempt to gather together a few fragments of a broken melody, rather than to sing and give proper expression to the perfect refrain.

After describing to me certain "spirit-pictures" which had been shown to Mr Beard by friends and co-workers on the next plane of life, and to which I shall refer later, he commenced to show signs of the "trance-condition," and was soon under the control of a higher spiritual power. A deep, sonorous voice then commenced speaking its message from the spirit-world, a message in the form of a prayer.

"Man," said the heavenly messenger, "had, throughout the ages, been reaching forth for the everlasting Truth, and although he grasped it at times, he more often missed it, because of the absence of those who should have been present to direct his thoughts and guide his feet. The dawn of a brighter day was, however, at hand ; and although it was not as yet clearly perceived by the majority of the human race, yet a great light had commenced to shine, which, in time, would gain in strength and brilliancy till it cast its illuminating rays into the souls of men and lighted up the dark places of life. This shining light, emanating from the Everlasting Verities, would increase, and glow, and wax in power and resplendency in the exact proportion to man's belief, and his desire to link himself up with the Forces of the Infinite. Belief in the possibilities of the spirit was necessary before man could succeed in converting spirit-power which, with the vast majority of the race, was still but a potentiality, into a mighty living force, but the awakening had commenced, and the day was not far distant when he would claim from the ALL-SUPREME—who is always ready

to give—that tremendous dynamic energy underlying spiritual evolution which is his rightful heritage, did he but know it.”

It was explained that “The keynote of the universe being LOVE; Love Infinite, Eternal, this Divine stream is for ever flowing out of the Throne of Godhead towards everyone of God’s sentient creatures; man alone, of all his multiple creations in the Visible and the Invisible, seeming oblivious of this on-rolling tide and of the sweet message it bears to him on its broad, beneficent bosom. Man is, however, heir to this priceless treasure LOVE, as he has ever been, but he must of necessity prove his title before he may enter upon his inheritance.

“‘Ask and you shall receive’ is the law operating on all planes of existence, and the Ever-watchful One never refuses a request having for its object the soul’s development and the upliftment of man. The soul in man being stirred from the paralysing effect of apathetic indifference induced by the cold, unsatisfying doctrines of man-made creeds, is now reaching up to the light, as the life-germ of the seed in the ground reaches up through the cold earth to the vitalising power of the sunbeam.

“Just as the seed finds, above the soil in which it is for a time embedded, the necessary energy for its growth and fruition in the warmth and fecundating properties of the sunshine, so must the soul find its means of growth and fruition in the sunlight of the LOVE of the FATHER. That LOVE, with all its marvellous possibilities, is, and ever has been, at man’s disposal, and countless MESSENGERS are ever ready to bring it to him, not with niggard doles but in plenteous gifts; all that is needed is that he should ask for it.”

The celestial teacher then proceeded to explain: “That the possibilities before the spirit in man were many and far-reaching because, the spirit being part of the essence of God Himself, it was imbued with such potentialities as man

was as yet ignorant of. Being pent up in the obscurities of the fleshly body, this latent dynamic soul-force was perceptible to but few incarnate spirits, but those who had become discarnate clearly perceived this inert spirit-power, and wherever it became possible to establish communication with the spirit in man yet incarnate, these co-workers on the plane of life, interpenetrating with this life, would at once render their aid in assisting their brothers in the flesh to understand, develop, and apply this undiscovered and neglected soul-force.

"In many instances and in many countries communication between the Here and the Hereafter has already been established; and those who have been bold enough to seek for the truth in an earnest spirit have, in every case, been suitably rewarded for their pains.

"Thus it ever is in the mundane life, as in every sphere of the Mighty Absolute. 'Seek and ye shall find' is the Jesus-law, and, until man learns to understand and apply this law to his daily life, he finds it not. In the broad realms of the material world man has done much; he has wrested many a secret from Nature—who is only too willing to render them up to those who approach her in an earnest spirit of investigation—and he will yet lay bare much that has hitherto been veiled from human understanding. He will attach his bands to every fly-wheel of the terrestrial globe; but not alone in Physics will he discover the supremacy of his power or the limit of his desires. There is an undiscovered Beyond, and it is there, among that which he, of his own free will and choice, has labelled the 'Profound,' the 'Hidden,' that he will find the source of all energy and the completion of mortal greatness. There, where the Spiritual transcends the Physical, as the Greater always includes the Lesser, will be found those mighty forces, neglected for countless ages, which man is at last beginning to recognise. Once these be understood, then, and then alone, will his

twin spiritual being reach forth and claim, as its rightful due, that priceless inheritance of soul-force which the more material physical body had cast aside as of no account in the joint earth-life of the 'Natural body and the Spirit body.'"

On this prayerful exhortation being finished, the "Guide" assumed a different tone of voice, as though the deeply reverential tone and language assumed to express the prayer was unnecessary in the more conversational character of the discourse.

I would explain that the "spirit-pictures" referred to in earlier pages were clearly seen by the clairvoyant when in his normal, conscious state, by his inward spiritual vision, as a man sometimes sees colour-pictures by closing his lids tightly over the eyeballs. These pictures were shown to Mr Beard by this sweet spirit-philosopher for the express purpose of impressing on my mind, as on the mind of others, the cardinal fact that every mortal worker in human interests *must of necessity* attract to himself or herself co-spirit workers, and that the great spirit-band shown to the medium was simply a number of Co-operators, especially deputed by the Supreme Wisdom to aid me in *my* work. This, and nothing more!

This spirit-picture took the form of a great gathering of spirit-people in a sort of amphitheatre of crescent form, the horns of which enveloped me on either side. It was filled with rows of spirit-forms rising in tiers one above the other—I being the central figure in the foreground. Over the whole was a great arc of light of rainbow colours which flashed and coruscated with great brilliancy, the effect being indescribably beautiful.

The scene was intended as a *demonstration of welcome* from this spirit-band to a co-worker in the flesh, striving for the establishment on earth of some of the Eternal Verities!

After a few preliminary words this "Guide" explained

that the picture which had been shown to the medium was intended to convey that the Jesus-law of "Whatsoever a man soweth that shall he also reap," is, and must ever remain, in ceaseless operation, because it forms part of the universal laws of the Supreme Power and may not be set aside.

Every spirit-form present in that great gathering in the amphitheatre seen by the medium was, said this spirit-guide, called forth by myself, and was but an inevitable result of my own work. My super-physical body, being to some extent freed from the restraining influences of the flesh, had, in reaching forth for the truth, simply attracted to it spirits of a like nature on the next plane of life. These discarnate ones, obeying the law that "like attracts like," are bound by this inexorable law to assist in the progressive development of every soul-incarnate evincing a desire to evolve; and this great band of shining ones from the Beyond had been deputed by the Supreme Wisdom—through His chosen agents, these celestial guides—to assist in my spiritual unfoldment.

Not only were these co-workers in my soul's welfare bound to co-operate with me on all occasions whereupon work calling forth spiritual expansion was involved, but they would, at the same time, increase and extend their aid in the exact proportion to the extent of my growing spiritual requirements. Moreover, further aid would, if necessary, be placed freely and ungrudgingly at my disposal as spiritual development progressed, so that whatever the demand, the supply would ever be fully equal to it. The love and bountifulness of the Everlasting was full to overflowing, and as never-ceasing as the flood of light and sunshine so constantly poured forth upon the earth with unfailing prodigality by the mighty orb of day. I had asked for spiritual knowledge and prayed for the guiding wisdom from the higher intelligences, and the Supreme Power had at once sent to me a numerous band

of helpers who were ever ready to render me needed assistance.

It was, moreover, explained that, in coming to my aid, these spirit co-workers were but obeying a law. As in my case so with others! Every man, woman, or child doing aught for the love of mankind must of *necessity* attract spirit aid in the exact proportion to the immediate requirements of the case!

Continuing, he said: "Thus, without money and without price, were rich treasures of the spheres made over to you; and this is the law throughout the measureless infinitude of the visible universe—that man gets always what he asks for, and *no more*!"

This spirit-preceptor then said that my work in the interests of the Everlasting Truth was known to him and numerous other co-workers on the spiritual-planes, and that it was recognised and appreciated; the gathering of the spirit-people shown to the medium, through whose physical organs of speech he was for the time being expressing himself, being illustrative of their encouragement to a brother-spirit incarnate striving for spiritual unfoldment through service to mankind!

I was then told that much of the seed I had sown had fallen upon fertile ground, and, while being aware of my own doubts and fears as to having laboured in vain, it was his privilege to assure me that, in many instances, the seed had broken out into blade and ear and had fructified, yielding ripe golden grain. "It is ever thus," he said, "because that which is based upon the bed-rock of the indestructible Truth must, of necessity, for ever live on. As with the indestructibility of an Eternal Verity so with the seeds of your sowing—both being of the TRUTH, both are imperishable.

"But," continued this wise, melodious-voiced monitor, "Man is ever impatient because of his mortality, nor is he capable of perspicacity or foresight, his perception being

obscured by his fleshly veil and his sight shortened by his physical vision. Those who have vacated their mortal habitation, being in a better position to judge of human affairs from their loftier coign of vantage, not only observe the sowing of the seed but carefully watch and tend both germination and fruition, which, not infrequently, take place in unlikely soil and out-of-the-way places. Thus do they know of men's work and its result, and thus are they able to discern clearly where mortal vision fails."

I was then enjoined to understand that, while the Everlasting had at His command countless myriads of celestial helpers of every degree ready to descend from their place in the Hereafter to aid man in his spiritual emancipation from carnal thralldom, not one of this shining throng can come, save at man's call.

He continued: "Every human entity is purposely left free—free to do good or to commit evil; free and unrestrained, because—*forced* love is of no value in God's sight! Thus, although innumerable spirit-legions are and have been waiting for the call of the human race for countless eons of time, they are constrained to remain inactive till that cry ascends to the Throne of their Great Commander. Man's emancipation from the slavery of the flesh is in his own hands, and ready aid is freely given as soon as asked for, but spirit-people no more fling their treasures abroad, for any foot to trample upon, than do the dwellers on the earth-plane. 'Cast not your pearls before swine,' is as readily understood in the Hereafter as in the Here; and although each one of God's winged messengers is ever standing ready to do the will of man, fully equipped for the great work of RESCUE, no forward movement can be made till man himself desires it. 'Ask and you shall receive,' is the law of NECESSITY, and this law is ceaselessly operating, not only wherever man finds habitation, either on this plane of existence or elsewhere, but in every sphere of God's illimitable universe.

You," said this celestial friend, "through your desire to help on the emancipation of your fellow-man from some of the anomalies and injustices environing human existence, due as much to ignorance as to other causes, commanded the help and co-operation of your co-workers on the plane of life next to yours, but interacting with it. Your work in the interests of mankind is a PRAYER, as all work of an ennobling, progressive nature is a prayer; and as no prayer, having for its object the upliftment of others, can ever be made in vain, celestial aid was afforded as soon as asked for—as of necessity it must be. Not one co-worker but many have, as you have been shown, been placed at your command, ready and willing to obey your behests and render every assistance to you in your efforts to help onwards and upwards your fellow mortals. It is ever thus, but man perceives it not!"

Much more to the same effect did this spirit-visitant discourse unto me, but as the whole exhortation was poured forth in one unbroken flow of word-melody, I am, alas! conscious of a feeble memory; and much that I would record is, regrettably so, lost in the shoals and quicksands of a forgetful human mind.

This celestial Guide and brother-spirit gave me his benediction gracefully and with that touching humility expressing deep reverence to the Most High, and suggesting SERVICE to mortal man.

"It is my privilege, brother, to aid you now and at all times," said he from other spheres, as though I, mere mortal, were conferring a favour on this God-sent envoy. "Farewell, brother," were the last words uttered, and this radiant spirit-visitant winged his way back to his own bright home.

For a brief space Mr Beard remained quiescent, perhaps for a minute or so, after which another voice commenced to speak in a more rapid manner and in a higher pitch, more indeed, in the medium's natural tones, as though this

spirit were more accustomed to speak through this physical instrument.

This new spirit-friend commenced to address me in the same strain of profound reverence to the Great Over-soul as is customary with these higher intelligences, but with that self-same tone of expressed and implied "Service" to man running throughout the discourse.

I am more and more struck with this fact as communication with the spirit-people develops, and it would certainly appear as though there is a deep meaning underlying this attitude of blending intense reverence for the All-Supreme with a sense of gratitude for being permitted to render "service" to mankind.

The sense of gratitude for being permitted to render Service to humanity points to the great humility of those who have outgrown the plane of Personality. *Real* humility only comes when the *Self* is merged in the Selfless. Sir Oliver Lodge remarked on this in his book *The Survival of Man*.

This new preceptor said it had been his privilege, on a former occasion, to offer me certain words of encouragement because of my efforts to learn something of the Hereafter—of that condition which men erroneously term the "Hidden" and the "UNKNOWN."

He said: "Knowledge of the existence of life on the plane but one step removed from the mundane sphere need be neither 'Hidden' nor 'Unknown'; it was, on the contrary, clearly visible to those who had eyes to see, and possible to the understanding of those whose perception was neither restricted by narrow material limitations set by the fleshly body, nor warped and constrained by the foolish rituals of man-made religions.

"We are in the land of Realities while you are in the land of Shadows," exclaimed this spirit-counsellor. He then pointed out that while with them all things endure, with us all things change and pass away. "Man himself,"

continued this new spirit-guide, "although spirit now as much as he ever will be, must necessarily change his condition and pass hence in a brief space, because of the ephemerality of mortal life! Change and decay do not indicate durability, nor does the brief moment which marks the space of man's material life on the mighty dial of TIME mean more than the passing of a fitful shadow across the face of Nature!"

"Hence it comes about that while man, clothed in the flesh, mistakes the unreal and the unabiding for that which is real and durable, we, in the spirit-state, have learned to distinguish between the true and the false; between that which decays and fades away and that which lives on and endures—between the shadow and the substance. Nevertheless, I, from the Land of Realities, greet you, my brother yet in the Shadow-land, and I again offer you encouragement and hope. I do so because, having many seasons before you, many seasons in which to sow your seed in the hearts and lives of your fellow-mortals, you may continue your work in the full hope and with the assurance that the seed will not be sown in vain. 'Whatsoever a man soweth that shall he also reap,' is the LAW operating on all spheres of life, and you may freely scatter your seed abroad in the perfect confidence that in God's good time it will bring forth fruit. Truly, some may fall on the bare rock of unbelief and some in stony places, but much will of necessity fall on good ground and bring forth an abundant harvest. Proceed then, brother, with your work, and rest assured that your co-workers in this 'Land of Realities' will tend it, so that fruition will follow in due time."

This Guide from the "Land of Realities" then referred to the medium, and paid a fitting tribute of gratitude to him for developing a condition that made communication possible between incarnate man and discarnate spirits. In referring to this he said: "Without the aid of such high

spiritual development in incarnate man, messages from those who have passed the portals of the tomb would remain impossible, and thus would the Hereafter remain 'Hidden.' Through this co-worker in the flesh was it thus made possible to speak with the sons of men, and, while being deeply grateful to my brother for affording me the opportunity, I nevertheless regard it as a great privilege to be permitted to speak to you in regard to your self-imposed work, because of the hope and encouragement it affords you. I know, brother, of your striving after the everlasting TRUTH," continued this wise spirit-preceptor, "and, although you knew it not, your strivings have been aided and your efforts for spiritual unfoldment helped on towards progressive development by the unseen, silent forces of the spirit-world.

"It is ever thus, because no unselfish thought and no word or deed expressed or done in the broad interests of humanity can ever be disregarded or ignored. 'Service' is the LAW of God's spheres; it is the lot of the angels, and man's duty. It is the bridge between earth and heaven, and through it man finds redemption. Work on then, brother," said the Guide, "and let your work be undertaken with no thought of SELF; let it be done in the interests of your fellow-man and to the honour and glory of God. Let your work uplift others and sweeten their lives; let pure altruism be its keynote and unselfishness its corner-stone, and, then, when your time shall come to pass hence, ready hands will be stretched out to you to help you through the mists of what men term 'Death,' and ready lips to welcome you to this, our 'Land of Realities.' On the slopes of the mountains you will find friends waiting to give you greeting, and shining bands of spirit-people to sing the glad song of Welcome Home."

I will now give another instance of the existence of spirit-people as indicating the power they possess of intermingling at will with our earth-life and of seeing, hearing,

and witnessing perhaps each one of our thoughts, words and deeds.

Walking on the golf-links at Bournemouth one Sunday evening with Mr Beard, we were discussing some of the possibilities of spirit-life just in an ordinary conversational manner.

In this conversation I held the opinion that in respect to flight, space set no limitations to the movement of spirit-people, or, at all events, of those who had been selected as Messengers by the Great Oversoul. I believed that the mere fact of the giving out of a thought, or the expression of a desire to be in a certain place, co-ordinated with and actually accomplished the flight itself. I illustrated my meaning by pointing to the rapidity of thought-flight, as we understand and experience it in the flesh—each one of us having the power to instantaneously throw our thoughts to distant countries or even to the planets and any distant sun in the sidereal heavens. I added, that, as all things are possible to the Creator, He could, if it pleased Him to do so, give to each separate spirit-entity plurality of existence, so that it might appear in one or more places at the same moment.

Mr Beard, while agreeing with me in respect to the rapidity of spirit-flight and in the view that space practically sets no limitations to spirit-movement, thought, at the same time, there could be no plurality of existence among spirit-people because such a condition would appear to be out of harmony with God's Plan of Life, so far as we are permitted to see it. He believed that, as spiritual progression proceeded on the planes of life removed from the earth-plane, more and more power would be given with each new unfoldment, so that those in the loftier spheres of spiritual life would so highly develop their power of suggestion as to be able to flash more than one thought at the same moment to other spirit-entities in distant and distinct parts of the universe.

The conversation on this subject was somewhat lengthy, too much so, indeed, to repeat *in extenso*, but the above is, as far as I can remember, the gist of it.

This discussion finished, we drifted into other subjects, and after a while returned home to dinner.

Dinner over, we repaired as usual to the music-room, and during the evening my friend showed signs of the "trance-state," and soon came under the influence of one of his "Guides."

After a beautiful discourse on spiritual ethics this "Guide" made reference to the conversation above referred to, and I must confess I was filled with wondering amazement to learn that every word we had uttered had been heard by this marvellous messenger from beyond the tomb. I soon, however, asked myself the question—Why? Whence the cause for astonishment?

The next plane of existence—which we call the "spiritual-plane"—interpenetrates with our own, and it is known to be peopled with innumerable spirit-entities. We are told by spirit-visitants that *ours* is the "Land of Shadows," while *theirs* is the "Land of Realities"; that our physical vision is veiled by the material covering of the fleshly body, while theirs, being freed from the carnal envelope which blinds spiritual perception, clearly discerns that which is hidden from mortal sight. As with sight so with hearing; the fleshly ear can no more catch the music of the spheres than it can hear the words spoken by a friend in a distant country.

This view of the case being very simple and well known to all students of spiritual science, it becomes intelligible, to those who desire the truth, that, although we dwellers in this "Shadow-land" cannot hear and see these spirit-forms—who apparently have as much right to inhabit the etheric space surrounding this terrestrial habitation as we have of dwelling on its material surface—it by no means follows that they cannot see and hear us. That they do so

is evidenced by this "Guide," who has come from the Beyond to help us a step farther on our way.

In referring to the incident, he again reminded us of the fact that no thought or word expressed by incarnate man is, or ever can be, overlooked or forgotten by the innumerable hosts of spirit-watchers on the plane of life next to our own sphere of existence.

It was explained that their duty is to collect and gather together the records of our individual lives so that at the end the evidence may be complete and conclusive. He said: "As the tree is known by its fruit, so is a man known by the recorded evidence of his life. Every act committed, every word spoken, and every thought formed is carefully gathered up; and this evidence, whether it be good or evil, will be found awaiting him when his soul shall emerge from its chrysalis state of mortality."

"Hence it comes about that the 'Recording Angels' of the spiritual plane hear and note all that transpires on the terrestrial plane."

In this "record" every thought, word, and deed expressed or done in the flesh will be found duly set down in a "Debitor and Creditor" account which must be individually audited with inexorable exactitude, and debts, if any, paid to the uttermost farthing with inflexible scrupulousness.

"Your words were known to me," said this recording visitant from the Land of Realities, "and thus it is that I am able to answer."

He then discoursed most tenderly and graciously on the subject of our conversation, and told us that although all things were possible to the Omnipotent, yet, because of the countless multitudes of spirit-people at His command, plurality of existence in spirit-beings was unnecessary.

"But," continued this sage "Guide," "your friend, through whose lips I am permitted to address you, has correctly interpreted the meaning of spiritual development."

"With each successive unfoldment the soul gains in

strength and power, gathering energy, foreknowledge, and potency in the exact proportion to the extent of the evolution; and thus the spirit, ever increasing, growing, expanding, becomes endowed with tremendous vital energy."

"With each fresh development, fresh possibilities open out, so that these higher celestial beings are invested with such stupendous spiritual dynamic power as are beyond man's comprehension."

"God, then, has at His call numberless spirit-helpers of every degree of soul-force, of spiritual puissance, so that for all the many requirements of the human race there is always at hand an overflowing supply of celestial messengers, ready and alert to do the bidding of the All-Supreme."

"Space, as you understand it, brother, has no meaning for us," continued this monitor from the "Great Beyond," "and thus are we enabled to afford immediate aid to our brethren, yet incarnate, as soon as the cry goes forth."

This spirit-teacher then referred again to my own work among men, and told me that I, in common with all co-workers who had some truths to sow, should never cease in my efforts to spread abroad my views, because my work bore upon it Truth's imprint. Every man who had some truth to tell his fellow-mortal is in duty bound to say it openly and fearlessly, and if he failed to do so he failed in his duty. He continued: "Those who have something of value to impart to their fellows are TEACHERS, and the world requires teachers, for there is yet much ignorance to be removed, many dark places requiring light, many a soul hungering after the truth; therefore, brother, go forth and take your place among men. Your work is known to us and we know you have not laboured in vain. The world may be outwardly callous to the voice of Truth and indifferent to the teaching of men, but, under seeming indifference lies expectancy and hope, and under coldness a spark of warmth which may be

kindled into glowing heat and fervour. Go forth, my brother, stand among your fellows and proclaim your message of truth boldly; scatter abroad your seed with a lavish hand and leave it in the ground; leave it to others to tend and cultivate, and of this you may rest assured that, in God's good time, it will take root and spring up and ripen into golden harvest. It must be so, because it is Christ's promise and God's will. 'Whatsoever a man soweth that shall he also reap' is the unchangeable Law, so, brother, rest content!

"Farewell, brother, and may the Great Oversoul hold you in His Mighty Keeping," were the last words uttered, in the form of a benediction, by this beneficent being.

In this wise, then, did an angel hold commune with one of the sons of men; and, although I confess to being unequal to the task of interpreting the language of other spheres, I am yet capable of conveying the *purport* of the Message, because my spirit-brother evidently took pains to impress much of it on the pages of my mind. Sceptics may laugh, and even friends may appear dubious, but my mission here is to record a truth rather than to concern myself with the immediate result. In the language of my spirit-visitant: "I sow the seed and leave it to others to tend."

If a purpose were thereby served I could produce a quantity of evidence of a kindred nature, showing the existing facilities of communication between what man in his ignorance continues to term "the living and the dead"; but the two examples given will suffice for the moment. Indeed, I fear, even now, that some of my readers may think I have said too much about myself. Nevertheless, I will risk the possible imputation, for Truth's sake.

Reduced to a practical scientific aspect, here we have a case where the medium, while in a state of trance, was taken possession of by two "Guides" in succession and used as an instrument, as an agent of communication between

two objects—man incarnate and spirit discarnate—just as two users of the telephone would take possession of the instrument, one after the other, for the purpose of communicating with somebody at the other end of the wire; or as two telegraph operators would alternately use their instrument as a medium of communication with distant objects, i.e. persons at a distance.

Sir Oliver Lodge, in his *The Survival of Man*, says, in reference to what is called "action at a distance," that such a condition is simply impossible in Physics without the aid of some communicating medium; in other words, that it is contrary to physical Law.

As with Physics so with Psychics, everything is governed by LAWS which man may not evade. There is a law ceaselessly operating not only on the material plane, and the next plane of existence—where psychic force is better understood than it is with us—but on every plane of life stretching from the seen of the terrestrial to the UNSEEN of the Measureless Beyond, and this Law is that of NECESSITY.

"Nature abhors a vacuum"; so does the Omnipotent abhor a void. Hence it becomes understandable that space is not a void, but filled necessarily with myriad forms of life of a nature that man, in his limited physical form, cannot conceive—because he can neither see, hear, nor touch that which to him remains invisible and impalpable. But, invested with super-physical powers, the super-normal of yesterday necessarily becomes the normal of to-day, and what is called the *super-natural* of to-day becomes the natural of to-morrow.

In the realms of the Unseen, spirit can no more call to spirit across an unthinkable, purposeless and non-existent void than, in the realms of matter, "action at a distance" can take place without some connecting link. This is the universal Law of Necessity, and it is immutable.

The medium of communication made use of by man necessarily appertains to the physical, because in his

mundane life he is wholly on the physical plane. The communicating medium of spiritual beings necessarily appertains to the spiritual, because of their moving or functioning on the spiritual, or what may be just as correctly termed the "etheric" plane. Hence it follows that while man, obeying this law of "Necessity," is compelled to make use of *physical* instruments, so are those on the spiritual plane compelled to use the spiritual, or the etheric. Thus it ensues that, in communicating with man, it is his *spiritual* or super-physical body which forms the connecting link between this world and the next, the *physical* organs of man being used solely as a means of the outward expressions of an inward, unseen power.

In the present instance the super-physical body of the medium, standing for the moment aside, hands his physical body over to his spirit-visitor for the purpose of being used as the instrument of communication between man and the spirit-world, just as a person in charge of a telephone instrument would hand it over temporarily, for the purpose of permitting a visitor to communicate with his friends in the physical life.

This part of spiritual science, although well known to those who have made some progress in it, is to-day but imperfectly understood, or, perhaps, not understood at all by most people, yet is necessary in order to offer some slight explanation of the matter, otherwise, to many, "the whole business would appear incredible," as a friend once remarked to me in connection herewith.

But the light has commenced to shine, and, as it is growing in brilliancy day by day, it will soon illuminate the dark places of the earth so that all men may see clearly.

My immediate object at this juncture is to "learn a lesson from the angels," and, reading their message aright, pass it on so that my fellow-men may read, mark, and understand. This "Message" is, however, of such trans-

cent importance that, if delivered in the condensed, tabloid form adopted by many of our newspapers—whose every inch of space is measured in terms of gold—it would lose effect and fail in its object.

Prolixity here may well be pardoned !



CHAPTER IX

THERE IS NO DEATH—TREASURES OF SPIRITUAL SCIENCE
—HOW THEY MAY BE FOUND—CO-OPERATIVE WORKERS
IN THE TWO WORLDS.

“And Death shall not prevail ; for man is heir to Life, and this his Treasure is !”

I HAVE now devoted considerable space to demonstrating the proposition advanced on the front page of Chapter V.

In the preceding four chapters I have produced abundant evidence, both from the Bible and from other sources, to prove that life beyond the grave is very real, very active, of an unmistakably “personal” nature, very warm, loving and helpful towards mankind, and essentially common-sense and practical in its scope and application. Very human, indeed, in all its phases, attributes, and purposes !

It is, indeed, so human as to excel the incarnate life at its best ; it teaches a code of ethics which so far transcends the code set up by physical man as the solar light excels that of the moon ; while being durable, eternal, it is obviously *more real and graspable than ours*, which is, after all, but ephemeral and evanescent.

Those who needed *Biblical* evidence to remove their doubts will have found some examples set out in the preceding chapters ; while there is abundant testimony still left in the pages of Holy Writ, if their interest be sufficient to lead them there for further proof.

Those who wanted evidence independently of the Scriptures have been furnished with, perhaps, a sufficiency, although, as I said before, there is so much testimony forth-

coming from a thousand sources that it would take innumerable books to contain it all.

Briefly, if I have done aught to remove a stone out of a brother's way, I shall deem the work devoted to these five chapters a "Labour of Love"!

In spite of this, however, I am aware that in all mundane affairs man requires evidence of that which he is asked to believe, and proof of that which he is told. "It's all very well, my dear fellow, for you to tell me this, but what proof have you that it's true?" is a saying as common on the lips of our friends as are blackberries plentiful in the ripe autumn time. Nevertheless, 'tis an intelligible question, although in many cases carried, perhaps, almost to the verge of rudeness and folly. But, it is not honest doubt or healthy scepticism that does the harm, but dogmatic denial and mulish obstinacy—these amount to *démenti*, or, worse still, dementia.

To expect reasonable proof of that in which we are asked to believe, or evidence of that which we hear—of that which "everybody knows"—is an intelligible enough attitude for any sane man to adopt towards such affairs as enter the arena of our life's affairs; while it is equally intelligible to ask the man who advances a proposition to demonstrate it.

To believe on insufficient evidence is to be credulous, and credulity may conceivably become just as undesirable an item in the equipment of our life-forces as an unbelief born of foolish, mule-like obstinacy would be; while the man who strikes the happy medium between the two, and accepts the great truths of the world on the reasonable evidence of his own senses, born of sober judgment, scores more points in the great game of Life than he who too readily accepts or unreasonably rejects.

Each one of our mundane concerns should be moderated and determined by that most essential human quality—*common sense*; and, unless we apply this necessary standard of measurement to the day's happenings, we shall

find, when we balance our accounts in the calm eventide, that we have lost much that might have been ours because of our lack of this essentiality to success!

With the knowledge of this in our hearts we shall be able to strike a sensible and well-defined *via media* which will carry us straight to the goal we would make for—Truth.

But, as we are dealing here with what many people still call the "Occult," not only extra circumspection in our deliberations becomes necessary, but extra care in stating the case in a clear, business-like manner that will appeal to the practical minds of business-like people.

The first part of the proposition is yours, good friends, to determine, the second part of it is mine.

For my part I state my case this wise, and I put it before you as I have put it to myself: In my life's wanderings I happened upon certain territory which, for well-known reasons that need not be recapitulated here, had remained hidden. On entering this unexplored region I soon discovered certain things which it seemed good to possess, and on penetrating into the interior I came upon many treasures of inestimable value which lie outside the commercial influence of the plutocrat's gold and the political power of a sceptred king, and are yet within the easy reach of all who seek in the spirit of Truth. To all races of every religion, to men and women of every clime and of every colour, to the halt and maimed, the blind and deaf, to the rich and honoured, as to the poor and outcast, are these treasures obtainable for the seeking, and yet gold may not buy nor any physical power forcibly secure even the least in value among them.

These treasures, although unseen by most people to-day, are yet becoming vividly manifest, and, when worn as precious possessions by those who find them, they corruscate with brilliancy and shed penetrating rays in every direction, lighting up the dark places of life, and making clear and distinct much that has hitherto remained

hidden. These rays of living light play about our mundane affairs in a manner that suggests the possibility of their being utilised and incorporated into the domesticities of human life. In other words, it seems as though the vast treasures of the world just beyond this life are entirely at man's disposal, provided he equips himself for the research work in a manner to ensure successful results.

These treasures are *super*-physical and, although they may not be weighed in scales of human invention in terms of gold, they nevertheless transcend the precious yellow metal—which has become the great human standard of value—to a far greater extent than the rare and costly radium exceeds all other material products in intrinsic worth. In themselves they constitute the wealth we bring into the world, and the only treasure we are permitted to take with us into the next. They are ours throughout the vast period measured by Time's sojourn on the terrestrial sphere, and ours when Time merges into Eternity; ours still throughout the measureless infinitude of the Everlasting.

The first of these priceless possessions is that of Everlasting Life, and, when I say *Everlasting Life*, I mean it. But this, strangely enough, is what few people mean when they talk of "Life everlasting." Most of us talk glibly enough about "life eternal," "the eternity of existence," "the immortality of the soul," and yet to many the old words, "For dust thou art, and unto dust shalt thou return," are accepted rather as an indication of some finality of existence, or at least as a cessation of life in some vague, shadowy form, *than as a distinct and definite message of life's continuity.*

For the many thousand years since this fateful message was flung abroad for men to read; through that long period covered by Hebrew history, onwards to the epoch marked by the dawn of Christianity, and then onwards again

through the 1900 years of the New Dispensation, has this grim dictum of the great Jewish Lawgiver stood as a menace to mortal man; and, even to-day, few there be who do not quail at the implied threat—a threat to human LIFE!

I, among other sons of the race, stood trembling before the portals of the Future; and, although I believed in the soul's immortality, yet that dread dictum of Moses stood ever as a ghastly reminder of *human death*. "Dust thou art and unto dust shalt thou return" is the sentence passed on Man, and, despite all that has been written, all that has been said, and all that has been preached, in spite of the cold, unsatisfying philosophy that *the race is immortal although the individual dies*, millions of men and women, and even little children, stand still in awe of what is called the "Great Dissolution"—"Death!"

This parting of body from the soul is a great dissolution, but *it is not* "Death." To man it means no more than the parting of the moth from its chrysalis form, or the young bird from its outer shell which, falling away, sets free the pent-up life within. It is a dissolution in the *physical* world merely, one of Nature's many outward and visible manifestations of her system of evolution, indicating change in the form of life rather than cessation of the life principle itself. With the outward change in the conditions of the physical comes the inward change in the conditions of the super-physical; and it is just here, just at these two focal points, that we should pause and strive for the mastery over that dread mystery with which the great Hebrew leader enshrouded our being in his Book of Genesis, 6000 years ago.

But to call this dissolution between the physical and the super-physical, "death," is a contradiction in terms, a misnomer, and I maintain that man has underlain this stupendous error too long.

"Death" is "a state of being dead; extinction or

cessation of life"; and while there is no evidence that this "death" actually does take place, there is ample evidence from all sorts and conditions of men, of every country in the civilised world, that it does *not* take place. There is dissolution, change, a growing, an opening out, an evolving, a building up of a higher, subtler organisation, but this is not "death," nor can the mind of man, wonderful alchemist though it be, encompass so extraordinary a transmutation.

In his calm, sober, critical mood, man is fully capable of analysing the changing conditions ensuing from the parting of the physical body from its twin life, the super-physical or the spiritual body; but, until he learns to understand that what he calls "death" is but a change of condition, and that *life* does not and *cannot* end in *death*, he will continue to bolster up what I make no apology for emphasising in capitals as—THE ERROR OF THE AGES.

Modern students of the philosophies now recognise that, at what men call "death," a great change supervenes, and that this change is but in obedience to the evolutionary system of the universe. This view of the case is also accepted by all students of spiritual science, and the following passage from a recent small work on this dread question of "death" exemplifies the position:—

"Now there is no greater marvel in the supposition that we have just referred to—that you, in a rudimentary condition, are preparing the materials for your higher state—than there is in the absolute and almost unrecognisable difference there is between you, a living human body, and that initial condition of your existence from which you date your physiological beginning. There is no more difference in the one case than in the other; the laws of God expressed in the operations of Nature, effect the necessary transformations in one case, as they do in the second case. Here, then, we have a startling point before us. You contain within yourselves to-day the potencies which will become actualities at the point of death. You are preparing in this world for that other world, and death is an incident, an episode, so to speak, not a finality; and

this death or experience is no more painful, no more to be dreaded, no more to be anxious about than will be your sleeping to-night. Death is the liberator, the mighty magician who unbinds the golden threads that have laced you to your material bodies; sets you free to plume your wings on higher scenes and in a fairer atmosphere. If this be true, then, indeed, death must be considered as a sweet gift from God, since it opens wider and more beauteous possibilities of being for you all."¹

Commenting on this supreme question in the earth-life of man, the Rev. Arthur Chambers, in one of his books, says that the recognition of the fact that there is

... "no break in the continuity of our existence in passing from the Earth-life to the Hades-life . . . is calculated to dispel much of the terror with which Death is regarded by even sincere Christians."²

This, indeed, is the precise position, and 'tis well that a clergyman should demonstrate it!

Not only "sincere Christians," but insincere ones as well, of every denomination and men of every creed and clime, as well as Agnostics, Atheists, Sceptics, and Unbelievers, *et hoc genus omne*, suffer from a disagreeable *mauvais quart d'heure* whenever the grisly form of "Death" be contemplated.

If, then, there be found a talisman in earth, or sea, or sky, whereby this dread form may be exorcised and banished for ever to the fanciful realms of fiction, so precious an amulet would transcend the value of gold, and be far beyond the price of rubies.

This insignia of authority over "Death" has been found, and it is freely offered to all who understand, to all who would possess.

Those who accept the precious gift may wear it as regalia of Empire—sceptre, orb, and crown—together with the en-

¹ Trance Address, entitled, *Death: God's Last and Best Gift to Man* (delivered through the instrumentality of Mr J. J. Morse), p. 8.

² *Our Life after Death*.

veloping mantle of investiture. They will then find that Death is deprived of its sting and the Grave of its victory ; and thus will they have secured a treasure of such high potentiality and actual living worth as to be beyond mortal standards of value.

What more has this "New Awakening" in store for those among the human race who discern the inward meaning of this "New Science"—this practical, common-sense "spiritualism" which we are here considering ?

If there be no "death" then *life* cannot cease ! If life does not cease, it must be continuous ! If life be continued, it must be in some form which the physical eyes see not and which is inaudible to the fleshly ears ! If such a form of life exists, then the fact in itself would constitute a possession as priceless as the others we have just considered !

Again, if such a form of life exists, then the fact, could it be established, would prove transcendently consolatory to millions of poor souls yet incarnate who dread the approach of "Death" with his grisly horrors. Could this after-life, this *continued* life, be utilised and made to mingle with our earth-life and serve us while still in the flesh, it would constitute a possession so rich as to be absolutely inestimable !

"But," I hear it asked, "who is to prove this ?"

The question has been put and answered thousands of times by the sons of men, right back through the Ages to the very confines of Time. In all countries, among men of all creeds, among the civilised and the savage, among the ignorant and the cultured, the poor and the rich, by those of high degree and of lowly origin, has this old, old question been put by the great human family for endless centuries, and, to-day, it is repeated with the same weary insistence. "How are we to know that this is true?—give us a sign that we may believe," is the oft reiterated formula.

To the Israelites and the Egyptians, as to all the men of ancient times, was the "Sign" freely and fully given, yet they believed not!

To the men of the New Dispensation was the Sign revealed by Christ Himself, and, save a handful of fisher-folk and men of low degree, none believed.

For nearly two thousand years has this self-same Sign been demanded and given, and still man is asking for it as if for something new! "What proof have you of this?" is the question in this twentieth century, and once again will the answer be forthcoming as in the days that are long dead!

The "Continuity of Life," or, rather, its "non-cessation," is the question of which men require proof and demand a SIGN! This proof has already been given in many chapters of this book.

Chapters V., VI., and VII. deal with a quantity of Biblical evidence, stretching from Genesis to Revelation, in support of the fact that the continuity of human life as a living, active, conscious personality endowed with speech, sight, and hearing—with great spiritual intellectuality, rapid movement, and super-physical powers of a high order exceeding those of man, *is an ascertained and recognised condition of existence.*

In both the Old Testament and the New there are countless instances of man in all sorts and conditions of life, whether Seer, Patriarch, Prophet, Apostle, or of the laity, seeing and holding commune with spiritual beings from out the silence of the tomb. "But," many of you may say, "that was all very well for those days, but it doesn't apply to *our* time; give us some up-to-date proof." To such, a justly merited rebuke was given by the Christ 1900 years ago.

"Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen and *yet* have believed."

Nineteen hundred years later it may justly be said that all the proofs in the world will not satisfy some people, because they really lack the *power* of believing. Nevertheless, these pages will add yet one more attempt to create faith in those who lack the quality, and confirm and strengthen it where it already exists.

Taking as a reasonable premise that the laws of the Everlasting are immutable, it follows that they *cannot* change. If clairvoyant and clairsaudient powers were inherent in man in the time of Moses and Elijah, such powers *must* be inherent in mortal flesh to-day. Otherwise it would not be a law but a caprice. Can any man living charge the Eternal with capriciousness?

If it be held that Moses and Elijah were of a "chosen race," and that what applied in their case would not, therefore, apply to us, the suggestion is that God is unjust to his creatures, in that He selects certain "favourites" to become the manifested agents of His will and the only exponents of His power. Such a contention is not only opposed to Biblical evidence—especially that of the New Testament which, from beginning to end, is a refutation of such a premise—but is, at the same time, a scathing indictment of God's methods, a condemnation of Divine equity, and a grave charge against the celestial ethics of the Most High. Those of the Christian faith will remember it was Christ Himself who said:

"He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Such a contention is also opposed to fact, not only as declared by the Founder of Christianity, but as established in every country in the world for the past nineteen centuries. This fact is so well known to-day that every country has produced its exponents of spiritual science, its interpreters of spiritual manifestations, and its clairvoyants, clairsaudients, and other mediums of communica-

tion between this world and the next. In numbers they are so imposing as to constitute a veritable army of seers and prophets, evangelists and apostles, proselytes and disciples, or, in other words, a goodly number of men and women who, inspired by the spirit to declare to the sons of men the things that ARE, speak from their own personal experience and, therefore, with authority.

Against such evidence dogmatic denial and mulish obstinacy can no longer prevail, although the way is still open to healthy scepticism and scientific investigation.

The names of a goodly number of men and women in many countries who, while vouching for the truths of spiritual manifestations, see no reason for longer hiding their personalities under pseudonyms, have been given in earlier chapters. These names stand so high in the world of letters and science as to be beyond reproach, so that the "professional" denier, or he who really lacks the *quality* of belief, will have difficulty in depreciating the quality of the evidence or impairing its value.

Then it has often been asked: "Why try and lift the veil which hangs between this world and the next? If God had intended that we should know something of the future state, He would have told us."

This question is so old and futile that one wearies of replying; it has, moreover, become the last refuge of the man who, having no reasonable argument to urge against the investigation of spiritual science, hides himself behind the fiction of what it pleases him to think is a "pious" objection, and I would meet it by asking: "Where and when did God lead man to suppose he was never intended to know aught of the future state?"

Through every Book of both the Old and New Testaments there is a clear record and unmistakable evidence of God's purpose towards mankind in the connection. Here are a few examples:—

"The Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way" (Num. xxii. 31).

"And the Lord opened the eyes of the young man and he saw," etc. (2 Kings vi. 17).

"The Lord *appeared* unto Abraham at Mamel" (Gen. xviii. 1).

"An angel *appeared* to Moses near Horeb" (Exod. iii. 2).

"And the angel of the Lord appeared unto him" (Gideon), (Judges vi. 12).

"The angel of the Lord came upon them, and the glory of the Lord shone round about them" (Luke ii. 9).

"Suddenly there was with the angel a multitude of the heavenly host" (in the presence of shepherds) (Luke v. 13).

"The Spirit of God descended as a dove before Jesus and John the Baptist" (Matt. iii. 16).

"Two men (angels) stood by them in shining garments" (Luke xxiv. 4).

Mary Magdalene saw "two angels in white sitting," etc., and immediately afterwards she "saw Jesus standing and knew not that it was Jesus" (John xx. 12-14).

Then we have it on such authority as orthodox Christianity at least will not impeach, that, *after* the death of Jesus, numerous *appearances* of the risen Lord and other spiritual manifestations were witnessed by men and women in so many conditions of life as to leave no doubt of their actual occurrence!

The next point to consider is: Were the spiritual manifestations herein described, and the numerous appearances of spiritual beings to the sons of men, entering upon, and taking part in, their life's concerns—as depicted in the Bible from the first of Genesis to the last of Revelations—evoked by the prying, idle curiosity, or the unholy incantations of those to whom the celestial visitants appeared, or were they outside the control of those who witnessed them and, therefore, involuntary?

I am of opinion that, if God had intended that man

should never know aught of the Hereafter, He would not have *appeared* unto him, nor *opened his eyes*, nor caused His angels to intrude their presence into the lives of men and women at various times, and in many countries, during these many thousand years. And, when it becomes apparent that these celestial messengers came into men's lives without their knowledge or consent, and therefore, in all probability, *against their will*, it is clear that God had some Purpose to serve in these manifestations.

Then again the demurrer is lodged that modern exponents of spiritual science are not orthodox and "professional." "If," it may be contended, "spiritual truths are to be revealed; if men are to be brought into contact with the world of spirits; if the silence of the tomb is to be broken, then, surely, the proper persons to bring this about are the ministers of our religion, those ordained for the purpose of unfolding our spiritual being and leading our souls to heaven. But who are these springing up in all parts of the world, claiming to possess powers—which I regard as supernatural powers—of holding communication with the dead?"

This question might be put and answered in the words of the old hymn:—

"Who are these like stars appearing,
These, before God's Throne who stand?

.

These are they who have contended
For their Saviour's honour long!"

These are they who, on this side of the tomb, recognising that, to-day, as in the time long past, spiritual beings are shaking the curtain that hangs between this world and the next, accept the sign and draw aside the veil so that man and angel may greet each other across the threshold of the grave. These are they who, living on the earth-plane and recognising that the earth-life interpenetrates, intermingles, and interacts with the life beyond the tomb,

are desirous of facilitating communication so that man, mingling with beings more highly evolved than himself, may benefit by their supernal wisdom and understanding, and gather unto himself somewhat of their glory. These are they who, throughout the ages, perceiving the faint glow of the everlasting truth among the cold ashes of a dead belief—a belief in the *continuity* of life and its lively interaction with the mortal life—have, by breathing on the tiny spark, endeavoured to fan it into warm and radiant heat. These are they who, in this progressive age wherein freedom of thought has been born, would break with the Thearchic and betake themselves to the Theandric; in other words, those who would free themselves from the government of “A body of man-divine rulers” and betake themselves to “Union and Co-operation between man and God.”

These are they who, of their own knowledge and understanding, of their own actual experience of the things that be, of their own clairvoyant, clairaudient, and inspirational gifts and powers, are capable of holding, and *do* hold, communication with their brothers on the other side of the grave. These are they who, seeing what men call the “Invisible,” and hearing what they declare cannot be heard by mortal ears, nevertheless interpret both picture and words in terms of living truth, so that those who will may see the “Hidden” and hear the “Inaudible,” and, seeing and hearing, understand!

These spiritually gifted men and women stand before the human race, even to-day, in their thousands and tens of thousands—ay, even in their millions; they are of many creeds and of all countries, yet they are but representatives of those other many millions of our brothers and sisters in the flesh who, although differing in name and colour, differ not at all in the one great universal creed. That creed involves the simple, irresistible belief that this life interacts with the next; that through the mighty connecting link

of the inscrutable etheric waves, system connects with system, universe with universe, man with angel, and all things with God.

Thus it comes about that there is nothing between man and God, no bar or obstacle placed against communication between the spirit of man incarnate and those discarnate ones whom He, of His Omnipotence and outpouring Beneficence, deposes to hold commune with man in the flesh. These spiritually endowed ones among the great and growing army of spiritualists, who go by the name of "clairvoyants," "clairaudients," and "inspirationists," simply become *communicators* between man and angel.

Moreover, these gifted ones are not drawn from any special class or creed, because God is not a respecter of persons. Priests may be found among them, but not because they *are* of the priestly class, *qua* class, but because they believe!

God no more draws His inspired instruments from among the Levites to-day than He did in days that are long dead.

"Who is my mother? and who are my brethren?
... For whosoever shall do the will of my Father
which is in heaven, the same is my brother, and sister,
and mother."

Equipped, then, with the necessary conditions, they stand forth as the seers, sages, prophets, apostles, and proselytes of modern spiritual science; for it may no longer be concealed that men and women of all countries, denominations, professions, or callings, may claim to be believers in, and exponents and interpreters of, what is called "psychic phenomena" or spiritual science, in precisely the same way that they may become students and professors of physical science!

Then, from the other side of the tomb, man's co-workers are those who, in their earth-life, having themselves lifted the curtain that hides man from his veritable Ego, strove to impress the everlasting truth upon his fellow-mortals, but failed—as Christ Himself failed.

Passing hence to the Beyond, they have waited for a brief space—which in terms of time may extend to hundreds or thousands of years, but which marks not at all on Eternity's measureless dial—till man discerns the light of truth, and then, with hands outstretched, they hasten to greet their brethren still clothed in mortal garb. Recognising that no forward movement may be made till man himself accepts the sign and gives the word of command, they have thus been silent watchers of the great human drama for, perhaps, countless æons of time. Back from this twentieth century, lighted as it is for the first time in history with much spiritual knowledge; through the darkness of Mediævalism to the dawn of Chivalry, and further back to Paganism and Rome's bloody rites; backwards still to the birth of Christ and the bursting forth of the light of Christianity, have these silent ones watched the slow development of man's consciousness of his own soul-state. Backwards still through the Hermetism of Egypt, the Polytheism of Greece, the Brahminism of the Indians, and the Monotheism of the Hebrews; receding yet further away to that remote period when Cosmos was born of Chaos and man perhaps first appeared on earth, have many of these wise ones watched and waited for man's awakening from his long soul-sleep.

And now, after the sleep of Ages, now that man himself has accepted the silent Sign and made the advance movement, do these unseen Watchers come forward to greet him from their bright "Land of Realities."

Thus, then, the two worlds greet each other, and, from across the grave's gaping mouth, the spirit of man incarnate finds warm greeting from the spirit of man discarnate; thus is *the silence of the tomb for ever broken!*

Thus is Death vanquished, the Grave deprived of its Victory, and Christ's life explained and His death vindicated.

But, not for the first time in the world's history, do mortal

man and angel meet together and join forces as co-workers for man's emancipation from soul-torpidity, for his moral and spiritual unfoldment. Scattered down the path of the Ages may be found much evidence that angel met man for this self-same purpose, even in that far-off time when the pylons of Egypt admitted the worshippers of Isis and Osiris to the inner sanctuaries of the temples, and Archaic Greece rendered homage to Zeus and his hierarchy on the mountain slopes of Olympus. From the sacred archives of Egypt, as from every Eastern country; from the beautiful philosophies of Ancient Greece, as from the records of other Western countries, do we find ample testimony of man and angel meeting across the threshold of the tomb for the joint purpose of man's upliftment!

But, it could not be because the ground had not been prepared and man himself was not ready for the advance movement. Learning there was, of a high order and of depth profound, but it was confined and restricted in its application; a polished intellect here, a deep thinker there, who founded a school and gave his philosophies to a narrow circle of scholars and disciples, and then—blank and dreary wastes of IGNORANCE. The vast masses of the people were rude and uneducated; there was much moral degradation and physical craving, but no spiritual aspirations, no reaching up to the light, no knowledge of the Beyond, and no desire to be in touch with the INFINITE. Life, as they experienced it, was hard and difficult; and, if they concerned themselves with the things pertaining solely to the physical existence of the body, who shall blame them?

Such a condition among the proletariat and the lower classes—forming then, as now, the bulk of the population—offered little or no inducement to the hope, formed by the professed thinkers of the time, of the moral and spiritual emancipation of the people from the thralldom of ignorance. Still, many of these old-world philosophers, prophets, and

seers, were as earnest in their endeavour as are similar teachers to-day.

But, in obedience to the universal law that "like attracts like," these co-workers from the "Land of Realities" had, then as now, perforce *to obey man's call for aid*; as, indeed, they will and must do for all time.

Well did these silent Watchers of the Spheres know, in those old, far-away days, that the time for man's spiritual advancement was not then ripe, and that many thousand years must pass away before the cry for aid from the soul of a people, striving to be free, would ascend to the Throne of their Mighty Chief. Yet so it was; an individual soul sent forth its cry, and lo! angels rushed in with inspiration winged to shape its thoughts and guide its upward flight. "Before they call I will answer, and while they are yet speaking, I will hear!"

But, how changed is the position to-day! In every civilised country in the world mighty efforts are being made to **EDUCATE THE PEOPLE** and fill their being with noble thoughts and higher ideals; and the time is not far distant when knowledge will be universal. With knowledge is born the desire for progression, for intellectual and moral expansion; and where intellectuality reigns, there spirituality is engendered. Indeed, it is given to but few to determine where intellectuality ends and spirituality begins! Nevertheless, for the first time in history, the **PEOPLE** of all countries are being educated, and where you have a universally educated people there will you find those varied and multitudinous aspirations which, among other things, *must end in spiritual unfoldment*.

This, good friend, is the answer to your question and *should* offer an explanation to your doubts. Spiritual science has made rapid strides the last few years, and, if you be wise, you will put aside your attitude of illogical negation and betake yourself to one of up-to-date common-

sense expectancy. Scientists tell you that everything in the universe is in rapid motion.

"All is movement. Everything is in motion. . . . All these suns, all these world-systems are running, flying, fleeing, are being scattered like snowflakes in a blizzard and form the molecules, the atoms of a prodigious organism, living by an unknown life, in the immensity of which our planet is not only an imperceptible piece of machinery, but a real part regulated by intelligent laws."¹

Knowing this, would *you* still doubt where all else believes in and obeys the universal law of movement and progression? Would *you* be the only organism to stand outside the mighty sweep of God's Great Purpose towards His creatures, and remain torpid and inert where all else is in active life and progressive development? Would *you* deny spiritual insight and discernment? Lastly, would you deny to your own soul its right to expand, develop, progress; to learn the meaning of your own being; to understand the purpose of the **HERE** and of its relation to, and its interdependence on, the **HEREAFTER**? If you would do this, my friend, if you prefer an attitude which involves physical, moral, and spiritual **SUICIDE**, then there is nothing more to be said; in this, as in all things else, you are a free agent! God never forces one way or the other; and I, although I would fain restrain, cannot. So you must continue in your own narrow way till the dawn of the next life awakens you to a sense of your soul state, and then—ah! well, friend, you will then understand.

But, brother toiler on life's highway, you have really no reason for your unbelief, no proof beyond your bare assertion that such things cannot be, no evidence proving that *I* and others are wrong, and, therefore, no possible justification for your obviously indefensible attitude. You, indeed, have absolutely no foundation for your unbelief, while we have built our faith and belief on the firm bed-

¹ Camille Flammarion, *New York Herald*, Paris, August 7, 1910.

rock of an indestructible truth. You as a Christian, we will say, start with the common root-belief in the Here-after of man, and that at death the other part of him lives on in some undefined form and in some far-away home; you even accept the teaching of the Anglican Church—at least that of some of its clerics—that at the Great Dissolution the spirit passes into an Intermediate Hades-life; you, moreover, accept the Biblical evidence in regard to spiritual manifestations, but there you stop. Why?

If your Church and my Church proclaims the fact that there *is* an after-life, an intermediate life, a place to which all spirits, rendered discarnate by the mere process of the falling away of the physical body, must of *necessity* proceed, the very place that Christ Himself passed into when His physical body perished on the Cross, your acceptance of the doctrine amounts to an admission that such things **ARE**. If you admit the existence of a thing you admit **CAUSE**, and where you admit Cause you cannot deny **EFFECT**. But this is exactly what your illogical position amounts to: you admit a cause but deny effect. Now, such inexactitudes, although used in this world, are really not permissible in the next.

In the **HERE**, man, being in his probationary stage, is left free to shape his own course. Living a dual life of flesh and spirit, the flesh often predominates, and he is led astray to his bodily chagrin and the spirit's discomfiture. The fleshly body, with its many errors and weaknesses, its follies and failings, its prejudices and idiosyncrasies, its passions of love or of hate, is neither a reliable guide to follow nor a safe dominator of our daily life, because it is incapable of seeing beyond its own nose, while it lacks discernment, save with its faulty fleshly senses. Hence it is that man is faulty and often errs this side of the grave; and hence it is that you, brother mortal, permit your physical senses to obscure your deeper spiritual vision, and so you miss the way.

That other part of himself—his spiritual Ego—knowing what is before it, would fain make its twin physical body understand, while still living with it in the earth-life; but alas! in many cases it cannot, and so man passes hence in ignorance of the Hereafter.

In the Beyond, inexactitudes are unknown, and errors and deceptions impossible. Divested of its fleshly garb the spirit in man steps forth free, and then it is that he sees Himself. There, in his spirit-form, man stands confessed, and his life's record is before him in accurate detail. There can be no juggling with accounts, no indulgence in illogicalities or inconsistencies; strict equity and inflexible justice prevail alongside with perfect harmony and rhythmic order, and CAUSE and EFFECT are but the manifestation of Law. Part of this Law is "Man, know thyself!" and, although the Ancients attached so much importance to this precept as to cause them to inscribe it in letters of gold over the portico of the temple at Delphi, you, my foolish friend, put it from you as of no account in the economy of your own little life. Ah! well, you will be wiser when you lift the curtain and pass hence through the portico of the tomb.

I might continue the proofs and prolong the discussion almost indefinitely, but perhaps I have said enough; anyway, I claim to have produced evidence in favour of spiritual communication being common enough between this world and the next, and to have established proof that it can and *does* take place between man incarnate and spirits discarnate—proofs of a nature against which your mere denial, your mere attitude of dogmatic repudiation and foolish unbelief, will be of no avail. These proofs should satisfy that vast mass of the human family which is now reaching up to the light for the truth as the flower-bud reaches up to and expands under the glowing sunbeam. With this knowledge will come Content!

One word more, friend, and I have done. Does it ever occur to you what your foolish, unsubstantial attitude of

denial and repudiation means? What it amounts to? I think not, or I verily believe you would abandon it.

Firstly, it means that, although you admit the Bible's manifestations you deny the Purpose of the Creator behind the occurrences. In other words, you admit Effect but deny Cause. Think for a moment. Do you regard it as possible that the Most High would have permitted the numerous spiritual manifestations recorded in the Bible to have taken place—to *have ordered them*, indeed, to take place—had He not some wise Purpose to serve in doing so? Are you prepared to affirm that, although the All-Wise continued to manifest Himself to man through His chosen celestial instruments for the many thousand years covered by Biblical history, and continues to do so to-day, He has no consistent purpose to serve, and that He merely acts in respect hereto in the same inconsequent fashion as man might do?

But, if you are not bold enough to assume so definite a position, and would hide yourself behind the figment that God never intended that man should know aught of himself in the Hereafter, are you prepared to affirm with what object and for what purpose the Omnipotent sent His messengers and continues to send them to the sons of men?

Then, if you admit that God really *did* send His angels to man in the days of the Israelites, and that He does so no more, you declare yourself to be a stickler for Law; a believer in the cold, selfish Mosaic law, rather than a believer in the wider, warmer doctrine of Christ. You also declare yourself to be a supporter of the narrow doctrine of Divine *favouritism* as set up by Moses and his Israelites, rather than a believer in the broader, grander all-embracing love and faith of Jesus. Are you prepared to defend and maintain this position by clear demonstration? If so, how, and in what way?

There is, then, another thing I would ask you to explain—your attitude of negativism.

In the next world I gather that man, in his discarnate condition, finds no room, no excuse, no possibility for an attitude of negation! There he sees himself as he is; and as in that state his soul stands revealed to itself, *and to others*, negation of the things of life on that plane would be exceedingly inconvenient, and even foolish and humiliating to his own being. The Ever-Merciful and All-Wise, therefore, renders such a condition impossible by the operation of the law of Affinity so that each discarnate spirit must enter that fold wherein dwells its like.

Here, on the other hand, where a fleshly veil often hides the purpose and serves as a screen between the inner man and the outer world, deception is not only practised but cultivated as a fine art, and so we often deceive others and ourselves. To deceive others is to transgress against the higher self, and the man who thus transgresses against his own being is a fool. It is foolish to obstinately deny that which *is*, and to loudly proclaim that which is *not*; but man in his incarnate condition, being a free agent, is free either to indulge in folly or to cultivate common sense and wisdom. That the predominating influence of his physical body often prompts a man to acts of folly is undoubted, and he thus erects for himself a *pons asinorum* over which he finds it difficult to pass.

The man who admits Biblical testimony in favour of spiritual communication between angel and man, and denies its possibility in this up-to-date age, is in the position of the man who sets up his asses' bridge, in that he can neither pass over it himself nor render it possible for others to pass over. His position is, therefore, untenable, and his proposition undemonstrable. He has not a scrap of evidence in support of his bare assertion that such things cannot be, while there are thousands of men and women of honourable reputation and high position in the world of art, literature, and science who have furnished, and are daily furnishing, in all parts of the world, unimpeachable evidence of the con-

stant recurrence of such communication between what is termed "the living and the dead." Many of these names are illustrious in the world of progressive development and adorn the annals of up-to-date science; they are leaders of contemporary thought and occupy a high place in the history of the times.

These testifiers to the truth seek not to hide themselves behind suspicious pseudonyms, but come boldly into the public arena under their own proper names. They tell you that, having investigated spiritual science, they find therein certain truths which man might know of to his advantage, and they plainly state their case. They come before you not as missionaries of a new religion, but as men and women of the world who, having a truth to proclaim, proclaim it boldly and aloud so that all men may hear.

Although not illustrious in any sense, but merely a man of the world and a hard-headed man of business to boot, I am a humble member of that band—as I told you in the opening chapters—and, following the example of more distinguished men, I say what I have to say under my own name and without fear of consequences. I am conscious that every line written herein is of the Truth, and, knowing this, I am content!

Now, who are you? You come not forward in your own name before the public with your proposition and its demonstration, nor do you produce a tittle of evidence in support of your own bare denials of what bolder men declare to be the truth. You are rich in disavowals and contradictions; from your obscure position you are prepared to gainsay and impugn the word and works of those who come out into the light of day to proclaim a truth, but your own identity remains concealed.

When this transcendent subject is discussed in *salon* or dining-room your voice is heard in rude dissent; but vehement denial and flat contradiction, unsupported by refuting evidence, only afford proof of controversial weakness.

Against the overwhelming mass of evidence from all parts of the globe, of communication with spirit-friends from the Beyond being a matter of daily occurrence—evidence, be it noted, offered by men and women bearing some of the most illustrious names in the world—your foolish attitude of general negation, unsupported by a single proof, becomes ridiculous. Against the patient and laborious investigations of students of spiritual science, of things pertaining to the spiritual world, and the general harmony of their conclusions, set as they are in the polished language of the cultured, your cacophonic utterances and rude disclaimers appear harsh and raucous. “I don’t believe a word of it!” “Rot! how is it possible to talk to the dead? Your stomach must have been out of order when you saw that spook!” are not phrases of the highest order of diction, and yet—this is the kind of language resorted to by those who would kill the LIVING TRUTH.

Good friend, against whom I have no feeling in my heart save pity, do you see what your foolish attitude amounts to?

Has it ever occurred to you that while your blank denial of facts constitutes the lie direct to every one of the thousands of men and women who vouch for the accuracy of their statements, it places you in the pre-eminent position—you, the foolish derider of God’s verities—*of being the only manifestation of the living truth?*

Do you not perceive that now these illustrious men and women have established, beyond your power or mine to overthrow, the fact that what *you* flatly deny really exists, *your* position becomes clear?

You must either abandon your attitude of rudely denying facts and vilifying those who produce them, or come boldly out in the open under your own name, and then state your objections and—*prove them*.

Then, you forget you are living in an age of progression, of rapid development, wherein the impossible of yesterday becomes the possible of to-day, and the hidden of to-day

becomes revealed to-morrow. Men and women are thinking for themselves, nowadays, and bare assertion and dogmatic denial have lost whatever force they may have possessed.

With this word of advice I leave you, friend and rash denier of God's eternal verities, to your own cogitations. May they prove profitable !

Those of my friends whose understanding and spiritual perception have expanded under the light of Truth's steadfast lamp, as the rosebud unfolds under the sun-god's fervid kiss, I leave with other feelings and hopes, because I know that to many a heart these pages will bring comfort.

The "MESSAGE" is: "The Super-Physical ever rises superior to the Physical ! There are Co-workers on both planes of life ! There are priceless treasures to be picked up on life's highway by those who will but seek ! Across the abyss between the two worlds a great viaduct has been thrown by these patient Co-workers in the Here and the Hereafter, and over this bridge from the great Beyond come angels to tell us "There is no Death" !



CHAPTER X

THE BROTHERHOOD: HOW IT CONNECTS THE TWO WORLDS—NECESSITY FOR HIGHER CULTURE

"These Mystics wore a wondrous chain, the links of which were strong enough to bind two worlds together."

WHEN a man speaks of a "Brotherhood," his hearers, naturally enough, desire to know what he means, to whom he refers—what Brotherhood, and why a "Brotherhood"?

These are questions that will surely be asked, and they are proper questions.

It may even be said that to refer to a "Brotherhood" in connection with Spiritual Science, would seem to point to some mysticism, to some secret practices, or, perchance, to some weird cantrips that will not bear the light of day.

I am aware of this, but no other term will serve my purpose.

The definition of the term "Brotherhood" is: "An association of men for any purpose," and this "association," whereof I now speak, is as old as man himself and as widespread in this mundane sphere as the all-embracing firmament. Its first links, forged in those dim ages whereupon the light of history shone not, yet connect in an endless chain with this twentieth century of Christian dispensation, and, running through those many epochs marked on Time's mighty dial, unite Past and Present in bonds indissoluble.

Seer and Prophet, Magician and Astrologer, Exorcist and Medicine-Man, Thaumaturgist, Clairvoyant and Medium—of any age or clime or creed—are of this “Brotherhood,” and so the term exactly suits the theme.

But, because this “Brotherhood” is universal, it does not follow that every “Brother” is, or ever must have been, of God elected and of God inspired. The fold is large and the gate wide; and although all may enter in, yet all may not be chosen.

In the days of old, wizard and witch entered into this spacious fold side by side with prophet true and seer divine, while, to-day, some there be who, when weighed in the balance, will be found wanting.

Thus it is in every phase of life—in every trade, profession, or calling—some are proficient and some inefficient, some good and some bad; many are called but few chosen.

Not all the seers and prophets and sages of old time, who, as “Brothers” of this “Brotherhood” were of holy thought inspired, and filled with the afflatus of God’s Purpose Divine. And not every “Brother” in these modern days, who claims to be of this great “Brotherhood,” is worthy of the office; and because of this the time has come to sift the grain and winnow it so carefully that the chaff may be blown away and the tares expelled from contact with the better corn.

Perhaps it may be said that of all the questions which vex those who would know something of Spiritual Science to-day, the chief one is that which we call by the modern name of “Mediumship” or “Mediumism,” and the time is, therefore, ripe for better understanding. To students of the Science, even, this “Mediumism” is not so intelligible as it might be; but to those outside the arena of “things spiritual” there is much misunderstanding.

I would, therefore, help in smoothing down the rough places and making clear the path so that you, my friends,

may pursue your way with perfect confidence along the great highway to Truth.

This ancient "Brotherhood," then, whereof I speak, includes that great and widespread band of psychics who in old time moved with such dramatic effect across history's ample stage, and who in many climes to-day appear under the name of **MEDIUMS**.

The modern name, however, is not well chosen and, somehow, it has never appealed to people. Nevertheless, as this self-same "Brotherhood" is destined, in the near future, to play so important a part in revolutionising man's life-conditions—to an extent as to utterly destroy many undesirable errors and fallacies, and things which now environ him—I would do something to shed some light on a position which is not so clear as it might be, as it ought to be, and as it *must* be before man may reap the benefit of spiritual science.

"We live in an age of marvels, with almost every edition of the newspaper bringing reports of some new wonder; but I have one to place on record, the portentous significance of which is sufficient to shake the foundations of the earth in its proclamation,"

said one of the "Brotherhood" a few years ago, and, since these prophetic words were uttered, many marvels have been witnessed and much that is of "portentous significance" has already taken place. But, because these manifestations have been made known to and beheld chiefly by those among the "inner circle" of the Brotherhood who see and understand, but yet give no outward sign, the world remains blind and ignorant of such happenings.

Still, the flow of the spiritual current has set in earthwards, and those on the spiritual planes, who shape its course and regulate its power, will increase or decrease its volume and potency in the exact proportion as man recognises its usefulness and applies it to his own requirements.

Just as each unit of the great human family awakens to the touch of this spirit-influence, and recognises it as an integral part of human life and a necessary item in its equipment, so will a portion of this spirit-current necessarily flow his way; and thus it will be that, as the demand increases, the supply will always be found equal to it. "Ask and you shall receive" is the universal LAW, and it *must*, therefore, apply here as elsewhere.

"Now," I hear it asked, "if these wonderful things are happening, and you know the 'foundations of earth' are being shaken by spiritual manifestations, and the rest of it, why in the name of all that's sensible don't you let people know it?"

The reply of those of this inner circle of the Brotherhood who have witnessed these manifestations is: "Because the ground has not been sufficiently prepared, nor is the time yet ripe and, therefore, you would not believe if we told you."

But, twenty odd millions of what are termed "spiritualists," realising that the two worlds of the Here and the Hereafter have been brought into daily communication by the aid of their brethren specially endowed with the psychic gifts of seeing and hearing that which is denied to ordinary mortals, are anxious for the same intelligible progressive movement in the fields of spiritual science as has been made on the planes of physical science.

It thus becomes clear that, as communication between the two worlds has been firmly established, and spirit-influence is destined to play a more and more important part in human affairs in proportion to the development of spiritual science, there should now be established easy and intelligible means of communication between man and the spirit-world, through those who are especially endowed with and have developed the necessary mediumistic faculties.

The consideration of this point involves the entire

question of "Mediumship," than which there is no other so important in the broad field of spiritual science, or one that requires to be handled with more tact and deftness, and yet with delicate firmness and persistency.

Nevertheless, as the "medium" is as necessary to the development of spiritual science as the worker in the laboratory is necessary to the expansion of physical science, it is desirable to define the position the true medium should occupy as the connecting link between the two worlds.

This "mediumship" is wide and all-embracing—too wide, in fact! There are "mediums" and "professors" of the occult sciences to be met with in every civilised country in the world, who, for a small fee, will regale you with the usual table-turning, spirit-rappings, and general furniture gyrations.

There are others who produce spirit-forms or receive spirit-messages from friends who have preceded us to the Beyond; and there are numerous "occultists" who gaze at crystal globes and discern therein marvellous pictures of our past or coming life.

Then there are "astrologers" "psychographists," "palm-ists," "telepathists," and "professors" by the score, in almost every large town in Europe or the Western world, who practise many weird forms of occultism.

There are certain "mediums" in, perhaps, every country, who use their super-normal gifts for purposes which, although in no sense immoral or positively wrong, might, nevertheless, be regarded as not being employed to the noblest purpose of life and to the highest spiritual ends.

The mischief, however, is that every person who uses his or her endowment of clairvoyance, clairaudience, or other super-physical powers of a kindred nature, for the purpose of holding communication with the denizens of the spirit-world, *even for questionable purposes*, is just as much a "medium" as the man or woman who uses similar gifts for

the highest good of his fellow-man. The essence and principle of the power remains the same in both cases, but it differs considerably in degree or quality.

But who will undertake the difficult task of differentiation—where all are at least equal in essence or principle—and who will first cast the stone? Not I, good friends, believe me. Still, as certain members of this “Brotherhood of Mediums” have brought discredit on the fraternity by using their exalted gifts for mean, paltry ends, rather than for the development of spiritual philosophy, it must be admitted that the mediumistic system, like many others in this world, would be the better for reform.

In connection herewith Léon Denis, in his book *Here and Hereafter*, pp. 190, 191, has the following:—

“Still, we feel compelled to remark, in a general way, that mediums, in our day, do not seem to be sufficiently impressed with the necessity of leading pure and blameless lives, if they would hold communication with the higher beings of space. In olden times the subjects—women preferably—were chosen at a tender age and carefully nurtured within the temples and sacred enclosures, far from all contamination, surrounded only by that which might inculcate a love for the good and the pure.

“Nowadays, the conditions of purity and moral elevation are harder to realise. Many mediums are subjected to material, even to gross, influences and are inclined to use their faculties to a vulgar end. Hence the inferior character of certain manifestations, the lack of efficacious protection, the intervention of backward spirits.”

Now it seems to me that anything in this life that is worth retaining should be carefully tended and cultivated, so as to ensure the best possible results. The man who cultivates his back garden to yield the “highest possible” uses his talent to a better purpose than he who, by neglect, reaps a harvest of foul weeds, some of which are poisonous.

The medium who uses his rare clairvoyant gift for paltry or sordid purposes stands not on the same plane as

he who employs his talent so as to ensure the highest rate of spiritual interest and the greatest spiritual profit and power!

Then, on the other hand, it cannot be said that the man who would know something of spiritual science, and goes to a medium for the purpose, is altogether satisfied with the oftentimes trivial and paltry manifestations witnessed; indeed, in many instances, the "sitting" is so poor in results, so childish and frivolous, as to convey the impression that, whatever else there may be in "Spiritualism," intelligence, wisdom, and spiritual intellectuality are, at least, lacking. Nor would this seeker after truth be greatly impressed with those feats of legerdemain with which some "mediums" eke out their somewhat feeble super-physical faculties.

In spiritual science, as in physical science and in every trade and profession in the world, there are to be found good and bad exponents of their particular avocation.

There are surgeons who can perform marvellous operations on man's interior economy without harmful results, and there are others who cannot undertake a simple exterior operation without bungling.

There are professors of chemical science who can experiment with high explosives with impunity, and there are others who cannot handle them without disastrous results.

There are spiritualistic mediums who can lead man's spirit straight to Elysian planes whereon it may meet with high angelic beings, and there are others who conduct it straight to planes of spirit-life no more exalted than the earth-plane and, in many instances, far beneath the thought-plane of the "sitter" or—to call him by a more appropriate name—the "investigator."

Naturally enough, the thoughtful nature, believing that what he witnesses is the best that spiritual science is capable of yielding, turns away from the quest with a keen sense of disappointment, and, not infrequently, indeed, with disgust.

But, in mediumism as in other things, the ceaseless law of Progression is in full operation, and the séance-room of to-day differs from its prototype of years ago. Then, spirit-rapping and table-turning formed the *pièce de résistance*; to-day, higher forms of spiritual phenomena may often be met with at many a "sitting." Many a medium, recognising that, for some inscrutable purpose, he has been chosen by the All-Wise as an instrument of communication between the two worlds, is endeavouring to shape his course so as to steer clear of the shoals and quicksands of the lower forms of psychic phenomena. Let us be careful, then, that we assist him in his endeavour!

That there are good and bad "mediums," as there is good and bad in all else in life, is beyond dispute. But the medical quack, for example, can no more invalidate medical science, nor create disbelief in the therapeutic skill of medical practitioners, than the inefficient medium or "spiritual quack" can destroy belief in the verities of spiritual science.

True "spiritualists" are, indeed, just as much aware of the existence of these "professors of the occult" as medical men are cognisant of the fact that quacks often intervene in their profession; while it is the fact that true students of spiritual science are as grateful at the exposure of charlatanism in spiritualism, as medical men are at the exposure of quack doctors. In truth, any process of clearing out the Augean stable, by ridding spiritual science of some of its most undesirable associates and inefficient exponents, is most acceptable to all earnest workers in the domains of true spiritualism.

On the other hand, it should not be overlooked that the sitter, or investigator, often carries with him into the presence of the medium certain undesirable psychic elements which call forth from his more hypersensitive nature exactly those conditions that correspond to the *pro tem.* condition of the investigator.

For example, if one of the self-appointed private "detectives"—who poses as a public benefactor in exposing some poor psychic who earns a precarious living by the exercise of his gift—enters the séance-room with the avowed purpose of tricking the medium, what else but trickery is he likely to call forth? The law of "like attracts like" is in full operation in that séance-room as elsewhere, and the unworthy "sitter" is sure to call forth not the best in the psychic, but only that which he deserves and invites.

Now, apart from the high tone of spiritual ethics, among other things involved in the question, there is the more matter-of-fact, practical, commercial aspect; and, in spite of all that may be said to the contrary, this transcendent subject *has* a practical, common-sense side to it, like all other of life's affairs.

The way I, as a matter-of-fact business man, view the matter is this: If a merchant has certain wares to display, he lays them out, as a rule, in the most attractive fashion, so as to ensure customers; and, *ceteris paribus*, he who displays them to the best advantage does the largest business.

The question arising herefrom is this: "What form of mediumship is likely to attract the largest number of 'customers'?"

The question can be answered in a single line: "Lay out your best wares and display them attractively!"

In the business of "spiritual science," as in others, there are all sorts and conditions of customers, but here again it is better to do business with the best of them than with the worst. Mediums need only consider two classes of customers or investigators, namely:—

(a) Those who attend "sittings" more for "the fun of the thing" than for anything else, and consider the medium well paid by a small fee.

(b) Those who seek for the truth of spiritual science, and would spare neither time nor means in finding it.

These two classes are destined to form practically the only members of the community who will be likely to knock at the doors of mediums for admission.

Class (a) may be regarded, at the outset, as a negligible quantity, because it is comprised of certain idlers who, out of mere curiosity, attend séances, or who are attracted thither by a new sensation wherewith to tickle the jaded social palate—as a new sauce may stimulate, for a moment, the degenerate appetite of the *gourmet*.

Class (b) on the other hand, is a large class, a growing class, and an abiding one. It comprises to-day the vast majority of the human race, and in turn it will absorb even the minority. But, as all capable business men watch rather to-day's markets than concern themselves much with the remote future, it suffices, for the moment, to study present conditions. What are they? Favourable! very favourable!

All classes are seeking information. Kings are known to be interested in the question of spiritual science, and peasants are reaching upwards to the light. From the princely establishments of the very wealthy as from the humble cottages of the very poor; from the middle classes and from the great army of toilers; from all sorts and conditions of men and women, and even from quite young people, has the silent cry for Truth gone forth, and Truth is declaring herself to these myriad seekers in many ways that appeal to heart and soul.

With the fields ripened unto harvest, the reapers should now go forth and cut the stalks and safely garner the golden grain. "The harvest truly is plenteous, but the labourers are few."

Impelled forward, then, by the powerful influence of the Spirit of Truth, what sort of mediumship are these multitudes likely to seek? Are they likely to be satisfied with the paltry and frivolous outcome of the ordinary "sittings," participated in chiefly by the idle and curious

at so many séances, or will they turn away weary and disappointed at so childish and useless a display of spiritual power? Surely the latter result will happen, and so—from a purely commercial point of view—*mediums will lose customers.*

Arguing still from the purely common-sense, practical, business-like aspect of the case, it becomes clear that, if mediums really desire to attract the multitudes to their séances, their best equipment for a really successful business campaign will be the cultivation of the highest mediumistic form—that form of mediumism which attracts the mighty ones from heaven's highest reaches, and invites and compels the co-operation of those who form part of heaven's great hierarchy. I need not add a single word to this, because the "Brotherhood of Mediums" will understand.

But the man in the street will ask: "Are such things possible?" My reply is: "Not only possible, friend, but such things take place daily!"

Here are two recorded examples out of thousands illustrating how those from the Beyond quickly respond to and condition themselves to man's mood, or thought-plane, for the moment. One is an experience of my own, the other of Sir Oliver Lodge. I place them in juxtaposition for easy reference.

*An Incident in my own
Experience.*

Thou Everlasting, in whose mighty unity blend the Fatherhood and Motherhood of God, shower down on these workers on the earth-plane—co-workers with us on this other plane of life whereon dwell we, Thy chosen instruments of communication with the sons of men—that essence of Thy loved divine which, flowing out from Thy

*An Incident in Sir Oliver
Lodge's Experiences.*

"The following is the record of this part of the sitting at Liverpool:—

"*Present*: O. J. L. as recorder, and Prof. Gonner as sitter.

"O. J. L.: 'Tell him about his mother and what she's doing now. It's very important.'

"'Ha, ha! I'll tell you why it's important, because

bountiful Motherhood, may reach each living Soul, as the steady radiance of Truth's searching lamp illumines the dark places in each spirit-being. Nay, let this stream of all-enveloping Love carry on its broad, beneficent bosom each living spirit on all Thy countless planes of life, so that every soul floating on its boundless surface may be borne onwards towards those Portals of the Eternal through which each spirit passing may find its promised Homeland. Then, we ask of Thee, Thou Mighty Giver, that every soul which has not caught the beams of Thine illumined love, may now come within the circle of its boundless sweep and so be lighted up within that it may see its inner-self, and seeing, understand.¹

¹ Excerpt from a record of certain spiritual manifestations through Mr Beard (in trance) at my house in Bournemouth, December 11, 1910.

he don't know it himself. I read your thoughts then. I can't generally.

"Your mother is just this minute fixing her hair, putting a thing through her hair (indicating) in a room with a cot in it, up high. Did you know she had some trouble with her head?"

"*Sitter*: 'No.'

"Long distance between you and your mother, separation between you. She's in another place. (Yes, in London.) . . . She's fixing something to her throat and putting on a wrap here, round here, and now she has lifted up the lid of a box on a stand.' (11.30.)

. . .

"*Sitter*: 'Is her hair long or short?'

"How do you mean? It's fuzzy, light hair. She's a little pale, sort of smiling; nice teeth. Your mother is going out. Your mother had trouble in leg, kind of rheumatic. There's a young lady, not Annie, with light hair, light complexion, good influence.' (This is the daughter.)"

I would add, in reference hereto, that this experience of my own is but given as a type of the higher form of communication possible between man and the spirit-world, as Sir Oliver Lodge records his experience as illustrative of the fact that nothing is beneath the notice of spirit-people, however trifling it may appear to be.

On the next plane of life, as on this one, the universal law of "like attracts like" is in operation, and "as our mood is, so is our environment." Think evil, and evil

comes. Think good, and good you get. Reach up to high ideals, and great and noble thoughts are yours. Turn your mind to paltry, mean, or sordid objects, and, lo! your life becomes paltry, mean, or sordid.

Gautama Buddha said, 2500 years ago: "The mind is everything; what you think you become." Ruskin, twenty-five centuries later, said: "Make yourselves nests of pleasant thoughts. None of us as yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thoughts—*proof against all adversity.*"

Thus, from the obscurity of the Past, as in the strong light of the Present, do we find the world's sages testifying to the magic alchemy of the mind, and thus shall we find that "as we think, so shall we become."

In Sir Oliver Lodge's example of this, he and his friend Professor Gonner, wishing to experiment in a certain branch of psychology, devised a simple commonplace test which, although appearing almost frivolous, nevertheless served as an excellent illustration of spirit-power manifesting on the *lower* plane of spirit-life.

In the other case, the mind of the investigator being, for the moment, centred on the higher planes, got into touch with manifests of the *higher* forms of spirit-life. In other words, in both cases each got exactly what he asked for—*and no more.*

The path of the medium is thus made clear for him. Man asks for spiritual enlightenment and evolution; he would know himself; he would understand the meaning of "being," and the seeming mystery underlying it; he would know everything of the Here, and as much as it is possible to learn of the Hereafter. Being physical, he would cover his naked flesh with the garments of the spiritual; and being finite, he would grasp the Infinite. He has, in many cases, tried of his own initiative to actualise these conditions and enter upon the possession of these desired things, but

failed. He knows that many men are especially endowed with certain gifts of seeing that which is hidden from mortal eyes and hearing that which is inaudible to fleshly ears, and yet, when he turns thitherwards for help, he gets petty, frivolous results instead of helpful spiritual revelations.

Said the Master: "What man is there of you, of whom if his son ask bread will he give him a stone?"

The obvious deduction here is that, as much of the present day mediumism is not of the highest order, those endowed with the rare gift of seeing and hearing that which is denied to their less fortunate brethren should study the purest form of spiritual ethics, so as to function on the earth-plane as the noblest and most fearless leaders of what is destined to become the most forward movement in spiritual science as yet witnessed by mortal man.

The question now arising is this: "Are spiritual mediums capable of developing such powers as will lift them from the more commonplace levels of what may be termed 'material' psychology to the higher planes of spiritual science?" The answer is both "Yes" and "No."

Every person possessing the peculiar qualities of which "Sensitives" are made, can no more attain to the highest reaches of the spirit-world than can every man who enters for the race win it. But, as the process of training for the race develops the muscles and braces the body for greater exertion than is its wont, so does the determination to rise higher on the spiritual grades develop the soul-force and stimulate the higher self to greater spiritual power. Thus does a medium become attuned to a higher form of spiritual instrumentality.

Briefly, in spiritual science, as in everything else in this world—and in the visible and invisible universe—there is diversity of condition, bounded on the one hand by the infinitely great, and on the other by the infinitely small. There are gigantic suns in the sidereal heavens, the vastness of which the mind of man cannot conceive; and in the

terrestrial life there are living organisms so minute that the highest-power microscope cannot find them. There is the multi-millionaire with so many gold pieces that he cannot count them, and there is the very poor man with never a piece to his name.

But, as the millionaire attained to his great wealth through strenuous effort and persistent determination to succeed in *his* life's object, so must the sensitive attain to the more exalted planes of spirit-existence by quiet determination and ceaseless effort to secure the higher degrees of spiritual science.

There is no royal road to achievement. Success comes to him who wills and dares—to him who commands it; rarely or never to the man who neither wills, dares, *nor* commands! "The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings," said Shakespeare, and he gave us further proof of his wisdom in the lines—

"Our doubts are traitors,
And make us lose the good we oft might win
By *fearing* to attempt."

Mediumism, in its many forms, is but one of the "talents" with which the Supreme Wisdom invests man. Put it out to usury, and it proves a rich investment; lay it by in a napkin, and it yields nothing. It may be exalted or brought low; but, just as a man sows, so also must he reap!

There is a great cry to-day for reliable means of communication between man and the spirit-world—between the Finite and the Infinite! The spirit yet incarnate would bridge that gulf between the two worlds, and join forces with that vast discarnate spirit-power lying just beyond the Borderland where Time ends and Eternity begins.

But, as in Physics no "action at a distance" can take place without some *physical* medium of communication to render action possible, so in Psychics no communication can be established without a *psychic* connecting link. The

stronger the link the more reliable is the communication, and thus it follows that the medium who becomes the most powerful "communicator" attracts the highest spiritual influence.

Upon "Sensitives," then, as instruments of the Divine Purpose, enormous responsibilities devolve, and many of them, discerning this, are becoming more responsive to those high vibratory chords which, struck in the unseen of the celestial, are now throbbing and pulsating in the terrestrial. Time will mellow the chords and attune them to tones of perfect harmony in the spirit-being of many a chosen instrument.

Thus, therefore, will he be enabled to render the highest form of SERVICE, not only to his fellow-man, but to the angelic throng which oftentimes comes from heaven's mighty depths to aid in man's emancipation from the bondage of that dark ignorance due to carnal blindness.

SERVICE and LOVE are the foundations of the Eternal, and man's stepping-stones from earth to heaven. They are the key-stones of the mighty arches which support the viaduct between the two worlds, and the corner-stones of that stupendous edifice now being built upon earth's plinth by man out of his goodwill and beneficence. In various forms and from many directions does the goodwill of man to his fellow-men proceed on its errand of voluntary SERVICE, and so the vast structure, wherein will eventually dwell the "Brotherhood of Love," is being reared day by day by man himself.

Still, man remains *free*, and God never coerces, because *constrained* love is of no value in His sight.

The "Mystic Brotherhood" of to-day, which serve as connecting links between man and his spirit-friends in the Beyond, are free agents, as all else are free in God's illimitable universe; and, being free, they must, therefore, choose their own path. May the Master of Destiny direct their choice!



CHAPTER XI

THE BROTHERHOOD: SHOULD THEY BE SPECIALLY TRAINED? CAN ALL MEN BECOME MEDIUMS?

"And yet this mystic Brotherhood, performing marvellous works in many a walled town, were of the people drawn."

THE previous chapter brings us straight to the question, "WHAT IS MEDIUMISM?" and I, therefore, purpose to devote some time to its consideration.

There are so many phases or sides to spiritual mediumism as to resemble the facets of a well-cut diamond, which presents a different face to the beholder as he turns the gem round in his hand.

There is the medium who can see and the one who can hear. There is one who sees visions with his mortal sight, and he who perceives with his spiritual vision. There is one who understands with his conscious mind, and another who becomes "conscious" in his sub-conscious condition. One who sees and understands in his waking moments, and another who becomes useful in a dream or trance-state.

There are others again, who, while neither clairvoyant nor clairaudient, possess, nevertheless, remarkable gifts of healing, and there are numerous instances on record of this divine power being used for Love's beneficent purposes!

Mediums there are who neither see nor hear spirit-friends from behind the veil and yet are in constant touch with many a co-worker from spirit-land. This is "inspiratory" mediumism, and some of the noblest work of the ages

has been accomplished by the exercise of this particular part of a many-sided faculty. Inspiration is a gift divine, and, rightly used, it becomes a mighty power. Many of the Ancients of many climes, being endowed with this precious gift, used it, as their works prove, in the true interests of humanity; and although thousands of years have paid tribute to Time since those inspired ones passed onwards towards Eternity, their names are yet a power to conjure with.

Many people think the past is Past, and that the "Inspired" no longer function on the earth-plane, but this is an egregious error. Inspiration is a LAW, not a divine caprice! Nor does God alter His LAWS to suit a certain age or a particular people. Inspiration is thus a power to-day, as of yore!

All this, good friends, may puzzle you for a moment, as it puzzled me when first I entered upon my investigations, but it will soon become intelligible.

There are, in short, thousands of men and women who, rightly claiming to possess the gift of mediumship, nevertheless manifest on so many psychic planes as to be bewildering to the lay mind, and somewhat confusing even to many students of spiritual science.

While, then, it would serve no purpose to enumerate all the ins and outs of the many aspects of mediumism, it will be helpful to examine a few of the parts of the mechanism of that complicated psycho-physical machine which, although *immaterial*, is yet destined to play so important a part in the *material* life of man.

Mediumship or mediumism is, as I said in the last chapter, a very comprehensive term, yet it must of necessity assume fuller and wider proportions as men and women become more familiar with the *modus operandi* of the unseen world.

To understand the meaning of this I would ask you to reflect for a moment upon the thinking principle of your

own being—your own brain! What is your brain; what is it composed of? A scientific definition of it is: "The grey membranous matter which in vertebrate animals is contained within the cranium or skull."

From out the brain proceeds the "Intellect," a scientific definition of which is: "The mind in reference to its rational powers; the thinking principle."

Brain, then, is matter! out of matter is born Intellect, and "Intellect" is man's "thinking principle"!

All this sounds satisfactory enough, and when our tongue glibly rolls off these scientific deductions in regard to that wonderful part of our being—the brain, we feel consoled and hugely content that all is *so simple*!

But is this all; is there nothing beyond this scientifically correct definition of what the great human brain is in its material form; is this the *ultima thule* of human conception in respect hereto, and the very ALL of that wonderful *thinking principle* which has performed such mighty works on that plane whereon man lives and moves? Surely not! Surely we know enough of physics to understand that the brain, being "Matter," can have no *inherent* volition; no power whereby to determine its own action. That there is something which moves, shapes, controls Matter, there is no doubt, but Matter, *qua* matter, has no thought-power and no inborn volition!

Take the steam-engine as an illustration. You make it of iron and steel, fashion the parts, fit them together, put in your coal and water, make your steam and start the engine going. It's all perfectly simple, and consolatory to know how simple it really is. But is this all; is there nothing beyond iron and coal; is there no power back of matter which causes action in the steam-engine?

As the human brain is the source of action in the mass of matter of which the steam-engine has been fashioned, so does this self-same brain—being itself matter—find *its* source of action in some power outside the bulk of its own

body. Both brain and iron, being of the same molecular formation, necessarily obey the same universal laws which govern the motion of *all* matter.

Thus it transpires that the human brain, although capable of thinking, planning, plotting, inventing, and performing the many marvellous things which have "set all the world agog," is, nevertheless, but matter, and, therefore, a mere physical instrument of some superior outside power. In itself, however, it possesses no *independent source of action*.

Let us, nevertheless, be sure that this is so, because in this world of doubt, and foolish, unreasoning scepticism, there will be found many objectors to this plain line of argument.

Put it in this way: Man is matter, every part of him; lop off a limb and it becomes inert and dissolves into its native elements because, deprived of its source of action—the brain—it loses power of action. Paralyse the brain by a well-directed blow on the temple and it remains inert and helpless within its cranium because, in its damaged condition, being useless as an instrument, as a communicator, that outside power—which is *its* source of action—necessarily has to abandon it! Deprived, then, of this mysterious outside power, without which no action is possible, it thus becomes motionless and dies. Its ultimate destiny is again **MATTER!**

If the brain were not composed of easily injured, perishable material, if it were built up of super-physical textures, it would simply be *super-physical*; but there is nothing about it of a super-physical nature, or of that rare immaterial tenuity of which imperishable bodies are formed. The human brain is of the earth, earthy; and, although a powerful *physical* instrument in the hands of those outside *super-physical* beings who play upon it, it is nothing *but* an instrument.

Once, then, the realisation be entered upon that this

wonderful human brain, or "thinking principle" of our being, is, after all, nothing but a physical instrument which can only be played upon by some outside *super*-physical influence, it becomes clear that the more skilful the player the sweeter grows the melody and the fuller and richer the resultant chords of harmony.

But who is the player, and who *are* those who come into our earth-being and take possession of the most important part of its complicated psycho-physical mechanism without our knowledge or permission?

I hear you say: "Surely there is something wrong, something wanting in this arbitrary one-sided arrangement, or is it possible that I, a rational human entity, have all along been living in a 'fool's paradise' in that I have failed to understand my own being? Is it possible that I, an active, full-blooded, strenuous man of the world, having by my own will-power achieved an amount of success which has raised me to an exalted position among my fellows, am nothing but a puppet in the hands of others; a plaything of some outside unseen power? If this is so, if I and my fellow-man are but the sport and playthings of something or somebody else, then, all that I can say is, I signally fail to understand the position."

And this is precisely the case with the vast majority of mankind to-day—*they fail to understand the position!* This was my position yesterday. It is perhaps yours to-day, good friends!

Yet this misunderstood position is simple enough, once man dispossesses himself of the great fundamental error that he himself—he, the living, active, bustling man of the world: he of the strong physical frame and, maybe, handsome, commanding, fascinating personality—is the *vera causa* of human effort, and, therefore, the mainspring of his own success in life.

Once the pushing, striving man of Matter recognises

that matter, of itself, has no inherent powers of volition, no life, and that behind matter, and therefore, behind himself, there is a vitalising, moving, energising, propelling power stirring matter into activity: guiding, directing, and governing it, and that this power is SPIRIT, then, and not till then, will he understand the mystery of being, and recognise that he is not what he seems to be. Then will he understand that the *true* man, his real SELF, is something distinct and apart from, and yet still part of, the physical body which he houses, feeds, and clothes with such infinite care and painful solicitude.

With this explanation I revert to "mediumism," a clear definition of which will be found in the following passages:—

"It is true that we are nearly all of us mediums, but in a very varying degree. Many who are, do not know it. There is no one in whom the good or evil influence of the spirit is not at work. We live in the midst of a vast and invisible multitude, silent and attentive witnesses of every least event of our lives, participating in spirit in our labours, our sorrows, and our happiness. Of this throng are most of those that we have known on earth, whose poor, worn, fleshly raiment we sorrowfully followed to its last resting-place. Relatives, friends, acquaintances, foes—all are present, attracted, whether by habit or memory, to the places and people with which they were familiar. This unseen multitude is for ever observing, influencing, inspiring, or advising us, although we know it not; sometimes, indeed, they persecute us, following us with their hatred and their vengeance.

"Every writer has his inspired hours, when thought would suddenly seem to glow with an unexpected radiance, when the words quickly flow from the pen. In hours of sorrow and despondency, which one of us has not felt himself comforted and sustained by some mysterious inner force? Inventors, those pioneers of progress, and all who struggle for the betterment of humanity, have they not likewise experienced the benefit of that invisible assistance which our precursors are able to render in the hour of need? These suddenly inspired writers and suddenly gifted inventors,

are they not so many intuitive mediums, unconscious of their faculty?

"With others the faculty of spirit-communication is more clear-cut and decided. Some perceive that their hand is being directed by a strange agency and that the paper is being covered with advice and admonition; others, who abound in vital fluid, find that the table is stirring beneath their fingers, and obtain, by the resonance of the inanimate wood, communications which, albeit slower, are more precise and more impressive to the incredulous. Others, again, steeped by spirit-influence in a magnetic slumber, resign all control of their faculties to these invisible hosts, who take advantage thereof to converse with their friends in the flesh, just as they were wont to do during their own incarnation.

"It is erroneous to consider the mediumistic faculty as a gift or privilege. Each of us, as we have said, bears within him the rudiments of mediumism which can be developed by practice. In this, as in most other things, the will plays a large part. The capacities of certain celebrated mediums arise from the supremely supple and elastic nature of their fluidic organism, which admirably lends itself to spirit-action.

"The fluidic sensitiveness of a being is generally proportionate to that being's degree of purity and ethical advancement. Almost all of the world's great missionaries, the reformers and the founders of religions, were powerful mediums in constant communion with the invisible ones, from whom they received pregnant inspiration. The entire life of such men bears witness to the existence of a spirit-world and of its intercommunion with the sons of men.

"These events, moreover, disclose to us the great law of solidarity which unites the humanity of the earth to the humanities of space. Liberated from the restrictions of the flesh, the superior spirits find themselves free to lift the heavy curtain that hides the great verities. To them the eternal laws appear, undarkened by those shadows that the miserable sophistry and self-seeking of the world have created.

Inspired by a lofty ambition to quicken man's desire to rise, they have condescended to our level so that some communication might be established through those who are fitted by their perceptive and sensitive organism to serve as mediums. Thanks to these

intermediaries, they are enabled to collaborate, by their wisdom and counsel, in the moral progress of mankind.”¹

This mediumistic property being, then, inherent in each human entity, it follows that as man familiarises himself with this unused faculty and adapts it as his rightful heritage, mediumship will grow apace till mankind becomes leavened with this quality divine. “There is surely a rich harvest of high knowledge to be garnered in the field of mediumistic study and practice,” said this gifted French writer; and what evidence of any value is there forthcoming to set against this account *per contra*? Nothing, absolutely nothing!

The irresponsible critic may wax jocose, the dogmatic denier may reiterate his foolish disclaimers, the doubtful may remain doubtful still; but TRUTH sits enthroned upon the bed-rock of FACT, and SCIENCE proclaims her to the world!

Mediumism, then, is bound to grow as individuals recognise their powers. That each human entity is a living “medium” is beyond doubt, and out of that fact will proceed a power that will shake to their foundations those world-wide misunderstandings upon which the misbeliefs and erroneous conclusions of man in respect to the Here and the Hereafter have been built up.

The cause of these misbeliefs may be looked for in man’s inherent proclivity to err, or to that cold, unsatisfying, man-made and man-invented system of Theology which has grown up and around the Christian Church during the last nineteen centuries. But it will serve a better purpose to point the way to-day than to blame the wanderer for having lost the path yesterday.

“All the past things are past and over;
The tasks are done, the tears are shed.
Yesterday’s error let yesterday cover,
Yesterday’s wounds which smarted and bled
Are healed with the healing which Night has shed!”

Cast your eyes, then, not backwards, seeking to pierce

¹ *Here and Hereafter*, Léon Denis, pp. 187-190.

the dim obscurity of the Past, but forwards, because of the light which is shedding its bright beams upon the ways of the Present.

Spiritual Science has proclaimed the fact that *every man is necessarily a medium of communication between this world and the next!* In this fact lies the germ of that seed which, sown in the fruitful soil of the age, will speedily spring up and grow into a mighty tree under the wide-spreading branches of which the entire human family will ultimately seek shelter.

Now comes the question from many a heart: "Believing as I do in the doctrines of modern Spiritual Science, how can I develop my own mediumistic faculty; how can I become clairvoyant, clairaudient, or inspired; how can I assist in the great reforming work of the age in one at least of its many aspects, and attract to my life those co-workers of the spirit-world, those members of the 'Great White Brotherhood' of heaven's hierarchy who come to co-operate with mortal man?"

This is quite a proper question to ask and an easy one to answer!

You, in your own personal life, being necessarily "mediumistic," can aid in the great work of emancipating man from the bondage of his own misunderstood SELF, just as much as any of those mighty "mediums" who have stepped across the world's stage these many thousand years, or any of those great spiritualists who stand out so prominently before men to-day! Ay, friend, it may be that your aid in the great work of rescue, your gift to the Treasury, although appearing mean and paltry to you, may be of more value than the glittering gifts of your more richly endowed fellow-mediums.

"And he looked up and saw the rich men casting their gifts into the treasury.

"And he saw also a certain poor widow casting in thither two mites.

“And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had.”

You may never become a great seer and interpreter of visions and dreams; you may never peer into the psychic aura of your fellow-mortal and discern therein the secrets of the spirit-world; you may never be thrown into the trance-condition by great spirits from the Beyond, and utter through your fleshly lips a flood of spirit-speech so rich in verbal music as to charm your hearers, and so transcendent in spiritual ethics as to awe them; you may never be inspired by spirit-agency to write great books which stir the souls of men and women as the trumpet stirs up the war-horse; nor may you be inspired to play upon the emotions of your fellows by fervid spiritual eloquence; but, good friend, this is neither the limit of mediumistic usefulness nor the Alpha and Omega of spiritual science!

Every word and deed: every thought formed or expressed: every suggestion offered for the upliftment of humanity in one of the multitudinous conditions of human life: every kindly feeling to man or beast or bird: every desire to help in some way in removing the anomalies and injustices environing human affairs without having the power to do so: every wish to relieve poverty and suffering, without the necessary means, and every one of those little acts of kindness towards our fellows, is an unselfish PRAYER!

Now learn, friend, that as no *unselfish* prayer is ignored or forgotten or permitted to be overlooked in any sense by the Ever-Merciful, *your* prayer, fellow-worker, with your co-mediums in the Cause, must of necessity be registered in the Book of Life, and thus it is that it *must be answered*.

Harbour one kindly thought to-day, and to-morrow two will present themselves; the two will grow into four, and as four is multiple of four so will sixteen in time appear. The law of "like attracts like" is never-ceasing in its operation, while it is an unchangeable law, and so, friend, one good thought will grow into many, and, as they grow, so will they attract kindred thoughts from other spheres, and thus will your spirit co-workers gather around you to share your toil and reinforce your being with timely aid and spirit-energy.

You may exclaim: "This is very consoling, but I want to do something more; I want to progress and develop greater psychic powers; I want the gift of clairvoyance; I want to see the Hidden and hear the Inaudible; I want to feel that I am inspired by mighty spirits to do great deeds, and, above all, I want to see signs and hear spirit-voices."

Fellow-worker with me in God's Garden, this attitude is quite intelligible and of proper ambition; and, having myself experienced every one of these desires, and more, I understand and appreciate your position. But I have long ceased to hanker after that great development of psychic power which would make of me a distinguished clairvoyant or a celebrated sensitive, upon the delicate films of whose psychic nature great spirit-controls would photograph their messages from out the etheric world. I can neither see visions nor hear spirit-speech! I am not controlled in trance-condition by mighty messengers from across the Border, yet I am as conscious of being used by spirit-agency, for one of God's many purposes, as is he who sees the signs and listens to angel-voices. You and I are, nevertheless, "mediums" just as much as our brethren who are otherwise gifted! I would, however, make this quite clear to you, because I know how difficult it is for a person who has arrived at forked roads to know which to take in the absence of sign-posts.

Listen! a medium may be employed by spirit-agency in many ways, in hundreds, nay, indeed, in thousands of ways, and *yet never see a spirit-form nor hear a spirit-voice!*

Every human being who undertakes some work in this world for LOVE's sake: every worker along altruistic lines: every philanthropist: every *savant* who uses the highest philosophies for the noble purpose of bettering the conditions of life and of uplifting man to high ideals, and every reformer who, regardless of SELF, strives for the amelioration of human suffering or for human advancement in some form or another, is a "medium," and, therefore, a link in that endless chain which connects the earth-life with that multiform life on the vast planes of other spheres!

Just as every operative in a great cotton-mill—whether he be employed on the mighty engines, in the spinning-room or the weaving-shed—is a co-worker in the production of the piece of cloth, and therefore an agent or a *medium of expressed thought* in the mundane sphere; so is the man an agent or a "medium" who gives expression to those influences that come to us from the higher spheres of spiritual existence!

Man is employed, guided, influenced, used, and controlled by spirit co-workers on other planes of existence in so many ways and for so many purposes along all the lines of human life as to make it appear that MEDIUMSHIP is as widespread as the waters of the deep, and as all-embracing as the firmament.

It is, moreover, evident that this faculty in man is so accurately balanced and nicely adjusted by the Supreme Wisdom as to afford a beautiful lesson in specialisation. Never is a human entity appointed to do work for which he is unsuited, nor in this great Purpose is there haphazard selection. Each worker on the earth-plane is chosen with Divine prevision by the Master of Destiny, and no mistake is possible; according to his capacity, so is his work, and

thus it comes about that every man's "mediumship" is exactly proportioned to his endowments.

It now becomes clear that there is more in what is known as "mediumistic power" than is generally supposed. If, then, one man is permitted to develop this faculty, or power, so as to become clairvoyant and clairaudient, that fact, in itself, is not an argument that this is the *only* form of mediumship—or the highest. Each man being chosen with nice regard for the particular work he is fitted for, it becomes obvious that, if every medium became a seer of visions and a listener to spirit-voices, much practical work suggested by spirit-agency and impelled forward by spirit-influence, would remain inoperative!

Clairvoyance is admittedly *one* form of spiritual development, as clairaudience is another, but spiritual science embraces not only all that is contained in this world but it stretches so far away into the realms of the Infinite as to include all forms of human life, incarnate or discarnate. Mediumism is thus regulated and proportioned to suit each individual capacity.

If each unit of every family became a soldier or a sailor and nothing else, the economical status of the country would become demoralised. Similarly, if every medium, or instrument, used by the workers on the spiritual planes became clairvoyants, clairaudients, and nothing more, the spiritual evolution of the human family would suffer. Just as multifarious occupations are necessary in the *material* economy of a nation, so is it necessary to multiply, divide, classify, and specialise the work in the *spiritual* economy of mankind.

When we know more of the economy of the spheres, when we pass hence to one of those "many mansions" to which He who founded Christianity called our attention, it will then be made manifest that everything in the visible and invisible universe is ordered with such wonder-compelling prevision and perspicacity that no single item in the

Great Purpose—however insignificant it may appear to be to our mortal understanding—is overlooked or forgotten. He who puts the life-germ into the seed, and then guards and protects it so as to ensure first its germination, and then the blade and ear and ripe fruition, is surely capable of ordering the never-failing rhythmic progression of His other creations.

Evolution from protoplast to perfect life is the LAW, and so inflexible and inexorable is the law in its ceaseless and universal operation and application that it is doubtful if God Himself could set it aside. To break His own laws would be to deny Himself and declare His fallibility—an impossible position!

We may rest assured, therefore, that man's place in the Great Scheme of Creation is definitely fixed and his rôle chosen and appointed by the All-Supreme with that unerring wisdom which characterises all His marvellous works.

Thus, then, are there many "mediums" in the great field of life working in the same Eternal Cause, and you, friend, are man, medium, spirit, co-worker on the terrestrial plane co-operating with spirit-helpers from the celestial planes. You, with your kindly thought, your helpful word, your practical work in the interests of at least *one* of God's creatures—however humble it may be—your desire to aid in the work of rescuing man from some of the anomalies, discords, and injustices of human life, and of doing something, however little, for the betterment of your fellow-mortals, prove beyond doubt that you are not only mediumistic but that you *are* being used by spirit-power. That feeling of pity for man, beast, or bird, that tenderness for the weak and helpless, that yearning to do *something* in this world whereby life may become brighter, sweeter, more hopeful to even but *one* of the great human family, proclaim you a selected "medium" by spirit-people who are working through your physical being. It may be but a

"still small voice" as yet, but listen carefully to it, understand its purport, interpret aright the MESSAGE from the other world, and you shall accomplish your heart's desire.

The tiny acorn grows into the mighty oak ; the stately warship has its origin in the crude metallic ore delved from the womb of Mother Earth ; and the greatest psychic of ancient days or of modern times, who has been regarded as possessing almost *super*-human powers, was babe before man, and man before prophet ! Jesus Himself was babe first, man, and then—MEDIUM ! He was JESUS before He became CHRIST, and He became CHRIST by developing His spiritual power. Jesus thus becomes the ELDER BROTHER of Spiritualism ! By all true spiritualists He is so hailed !

As with Jesus so with you and me, friend, we are born to small beginnings, but we grow into something bigger, wider, grander, nobler, as life progresses, and then it is that these countless watchers from across the Border, perceiving that the material has been prepared ready for the moulding, proceed to fashion it according to one of the many Purposes of the Eternal. Thus it transpires that we become "mediums" !

Then remember that, being man, you are co-existent with, and co-equal to, angel, cherubim, and seraphim ; in essence and in principle you are identical with the Great White Brotherhood of heaven ; you only differ in degree ; your degree is of your own making and can be made lower or higher, *and only and always by yourself* ! Guard, then, your life, and guard it well ; remember that in you, as in every mortal man, there is that divine spirit which, although unquenchable, may, by ignorance or viciousness, become so dull and tarnished as to lack lustre and lose all its brilliancy instead of burning clear and bright, lighting up your own path and pointing the way to others.

The "DEGREE" of mediumship is thus in your own keeping ; see to it that you come out with honours !

If, "brother-medium," I have made your path clearer :
if I have removed the stone out of your way : if I have
offered an incentive to effort which may result in enabling
you to understand the so-called "mysteries" which are
said to hover around mediumism, and the many forms
of "occultism" which are supposed to envelop the entire
question of spiritual science—I shall regard these pages
devoted to the subject as also a labour of love.

"Comfort one another :

For the way is often dreary,
And the feet are often weary,
And the heart is very sad.
There's a heavy burden bearing,
When it seems that none are caring,
And we half forget that ever we were glad.

Comfort one another

With the hand-clasp close and tender,
And the sweetness love can render,
And the looks of friendly eyes.
Do not wait with grace unspoken
While life's daily bread is broken ;
Gentle speech is oft like manna from the skies."

One of the most important questions arising out of the
consideration of the necessity for the highest form of
spiritual culture among mediums is necessarily that of
selection and training.

To remove the stigma of some modern mediums not
functioning on the higher planes of spiritual ethics, the
very natural suggestion presents itself that, to ensure
the best results of mediumistic science, special selection of
young sensitives might be made and their subsequent
training undertaken along lines likely to secure the purest
type of medium.

Selection and training presuppose the existence of some
institution wherein has been established a certain curri-
culum with a staff of competent teachers to train the
students ; and it is just here that I seem to get the first note
of warning, the first scent of danger !

The idea of some training institution is not new. Léon Denis, for example, in *Here and Hereafter*, p. 190, has the following:—

“We feel compelled to remark, in a general way, that mediums, in our day, do not seem to be sufficiently impressed with the necessity of leading pure and blameless lives, if they would hold communion with the higher beings of space. In olden times the subjects—women preferably—were chosen at a tender age and carefully nurtured within the temples and sacred enclosures, far from all contamination, surrounded only by that which might inculcate a love for the good and the pure. Such were the Roman Vestals, the Sibyls of Greece, and the Druidesses of the Isle of Sein. Through their intermediacy the gods and higher spirits were consulted, and the responses vouchsafed were generally precise. Joan of Arc was also a medium of this description, directly receiving celestial inspiration. Nowadays, the conditions of purity and moral elevation are harder to realise. Many mediums are subjected to material, even to gross, influences, and are inclined to use their faculties to a vulgar end. Hence the inferior character of certain manifestations, the lack of efficacious protection, the intervention of backward spirits.”

The same idea is, moreover, in the mind of many a student of spiritual science, and it is because of this that I “sense” the danger and would ask that all interested in it should give the matter their earnest thought. But here, as elsewhere, in dealing with this transcendent, yet immaterial science, let our considerations be governed by practical common-sense and our judgment tempered by experience. We have a long past from which we may draw many an example, and thus we shall have no difficulty in determining this matter analogically.

I would take the case of students of Theology, for in this example we shall find the religions of the world affording numerous instances of failure.

Taking a couple of the foremost religions of the world—Christianity and Brahminism—as types of the whole, is

there abundant proof that the elaborate system of theological training adopted by either or both of these great world religions has resulted in a priesthood of the highest spiritual type and of spotless purity in regard to their material life?

Those who know India, or at least have studied its history, are aware that Gautama Buddha broke away from Brahminism 2600 years ago, because—among other things—of the deep encrustation of dogma and doctrine which had, even in those far-away days, grown up and around the ancient faith of his country, and of the foolish, meaningless rituals with which a degenerate priesthood had already decked it.

The fact that Buddhism to-day numbers upwards of 500,000,000 votaries, while Brahminism claims but about 200,000,000, proves that the great reformer was justified in establishing a new form of worship as a protest against the failure and inefficiencies of an unsatisfying dogma-ridden semblance of the grand old Vedic faith of his ancestors.

The history of Christianity, as interpreted by its priesthood and practised by its votaries, tells a plain tale of failure! Primitive Christianity, immediately after the advent of its great Founder, was fundamentally sound and ethically correct; but, once sacerdotalism became organised into a *profession*, with training establishments for its theological students and embryo priests, the knell of *true* Christianity sounded and the alarm-bell commenced to toll forth its warning of coming woe.

Coming down to the present day, and dealing with the established religion of this country, can it be said that all is well with the priesthood, and that their theological training, with its result on their own spiritual power, as priests, is so satisfactory as to justify the system?

As I shall have something more to say on this vital question in another chapter, it will be sufficient to add here that if there be even *partial* failure, as a result of

making the students of any spiritual science subject to a faulty curriculum of sacerdotal professionalism, then the sooner it be abandoned the sooner will the Church win back the spirit in man to its loving care.

Nor does it matter whether these students be intended for ministers of one of the many churches which have sprung out of Christ's simple religion, or for spiritualistic mediums—the *system* it is that fails to produce the type of man who has caught the inspiration of the Divine Breath, and who has a message of value and mighty import to deliver to the people, and it should, therefore, be condemned and abandoned.

Dogma, form, ceremony, have become so woven and interwoven into Christian worship as to practically supersede the religion of Christ; and of this we may be sure that, where we observe the letter and ignore the spirit, failure is evident, involving the breakdown of a system which, grasping at the shadow, has missed the substance!

But, although this be so, religion is neither dying out nor becoming irksome; there is, on the contrary, a deep, widespread spirit of expectancy stirring the souls of men, and a peering forth to discover the dawn of a newer and brighter spiritual outlook than that afforded by the cold, cheerless formalism of an orthodox Church. There is a Something stirring the Divine in man to push off the old, the worn-out, the effete, as the new life in the tree, in the glad springtime, pushes off the old lifeless leaves that have clung to it during the cold gloom of the long winter.

There is a spiritual want to be met, and young and old are alike in need of aid. The fields are ripe with golden grain, but the harvesters who should reap the stalks and safely garner them have lost the art of wielding the sickle because of faulty teaching, and so *the precious stalks are left to others to garner.*

The obvious deduction from these considerations is

the extreme danger of setting up a systemised form of training whereby those among us, gifted with those rare endowments of becoming the medium of communication between this plane of life and the next, should be subject to some cut-and-dried professional or official curriculum of a type which has so signally failed in theological colleges. The greatest "Mediums" of the world, men and women who figure so grandly in the pages of history, and who have left behind something for men to wonder at, never spent a day in a training college nor required aught to bring their souls into harmony with the Infinite—*save their own inherent faith!*

Never does a sensitive among us, who feels within his own being the Divine pulse beating a call to spiritual mediumism, need aught save a whole-souled belief and an earnest attitude of hopeful expectancy.

This is the necessary equipment to successful mediumship—this reverent attitude and complete at-one-ment with God and firm belief in the power of the Spirit; and it is doubtful if ever any system of training, which man's ingenuity might devise, could ever be so effectual.

There is no Divine law whereunder man must employ an earthly advocate, intermediary, or teacher of any form of professionalism, before he may reach God! Nor is it likely, once the Supreme Wisdom has commenced to speak to the super-physical nature of sensitives—through some of His Messengers chosen to communicate with those yet dwelling on the earth-plane—that all the training colleges in the world, with all their professors of professionalism, could facilitate development of this rare faculty, this imperfectly understood and mysterious *rapprochement* between spirit and spirit; between God and man!

Another phase of mediumism, which is the subject of a good deal of comment, is that of *remuneration*; and although it has been explained on scores of occasions that there is really nothing morally or economically wrong in a

medium accepting a fee for services rendered, the entire question is still in an unsatisfactory condition.

Quite a number of people are obsessed with the strange idea that the spiritualistic medium who accepts anything in the shape of monetary reward for having brought comfort and hope to some poor soul longing for news of their dear dead, has committed some kind of religious fraud !

The study of metaphysics reveals much that is curious and interesting, and plainly indicates that the human mind is capable of many inconsistencies, and subject to varied hallucinations ; when, therefore, a person forms an idea that is inconsistent and hallucinatory it is not to be wondered at.

The Christ dictum that "the labourer is worthy of his hire" seems conveniently to be ignored by those who contend that the spiritual medium who accepts money for having rendered some form of spiritual service to those who seek his aid, has, in some unexplainable manner, placed himself beyond some moral or social pale of their own imagining.

Now, good friends, surely ye who so contend have not really given the matter a moment's reasonable thought, for had you thus pondered, so shallow a contention would be non-existent in your mind !

Can you, in the many wide fields of labour embraced by that comprehensive term Sociology, point to a single instance where a man, having his daily bread to earn by the labour of his hands or the thoughts of his brain, gives his time and services to his fellow-men "free-gratis, for nothing" ?

Is it not a fact that to do so would be economically unsound, morally wrong, and, therefore, subversive of law ?

Here is a concrete example :—

A man has a faculty or some talent whereby he may honestly earn a competent livelihood for himself and family. Being filled with a certain sentimental, unhealthy quixotism, he refuses to accept monetary reward for his work

and so pauperises himself and family, and thus becomes a State burden and an extra charge on taxpayers.

Here, then, we have a man who, by his folly, has encompassed a failure in economic law; dealt out a wrong to his fellows by causing them unnecessary and, therefore, avoidable pecuniary loss, and committed a moral offence against society by wilfully aiding and abetting the spread of pauperism! These, together, constitute subversion of those laws which regulate and govern man's life, and he who so disobeys them and sets them at naught is, or should be, liable to punishment.

Carry the thing further, friend, and look about you with eyes that discern, and, then, having well noted the economic conditions under which you and your fellow-mortals live, ask yourself if any of you conduct your affairs along those lines which you affirm should govern the economic attitude of the psychic medium towards the public?

Do you find that the tinker, the baker, or the candlestick-maker supplies his wares to his fellow-men free of charge? Do you find that the painter or cabinet-maker, the grocer or butcher, the seamstress or typist, the lawyer, actor, or doctor, or any member of any trade or profession in the world, gives his time and service—the work of his hand or brain—to the public *for nothing*? Surely not. Then why deny the poor spiritual medium the right to earn an honest living in an honest way?

If it be wrong in any sense of the word for a psychic sensitive to earn a living by the exercise of his art—if you prefer to so call it—then the Pope of Rome is wrong, the Archbishop of Canterbury is wrong, the Church's hierarchy is wrong, and every priest of high or low degree is wrong, for all draw a stipend *for exercising their art*, and none render spiritual service *free of charge*!

Viewed from these practical common-sense standpoints, it becomes clear to me, as I hope it will to you, friends all, that all men are "mediums," for the reason that, inborn in

every human being, there is the same divine spark of the all-pervading essence of the universal spirit which necessarily links man up with the Eternal.

As the drop of water retains its affinity to the greater mass from which it was taken, and will, if opportunity offers, be drawn into and mingle together in complete harmony with other drops it may encounter, so will that divine Something in man, which we call by the name of spirit or soul, seek communication and blend in true consonance with its affinities in this or other spheres of existence!

This is the law that "like attracts like," and it is ceaselessly operating on all spheres of life. Thus it comes about that spirit may call to spirit even across the vast abyss of interstellar space, or over that shorter viaduct which connects this world with the next.

It is thus, then, that man's incarnate spirit may hold communication with spirits that have become discarnate, and so it is that man becomes a medium!

You may marvel at this, as I, too, marvelled when first I entered upon these considerations; but it will soon become apparent to you, once you perceive that this divine part of us, this soul or spiritual body of ours, or whatever term we prefer to employ, is ceaselessly in contact with other spirit-influences outside our own individual entities, and that it is this quality or faculty which constitutes our *mediumistic equipment* and renders us instruments of the Divine Purpose!

Let us, then, go forth on our way joyfully and with hope and faith; for whether or no we perceive it, all men are MEDIUMS, and each one of us is being used by those mighty, unseen powers in, at least, one of those thousand ways which the ALL-WISE decrees are necessary, both in the physical and spiritual economy of human life!



CHAPTER XII

THE BROTHERHOOD: OLD AND NEW—GROTESQUE INTERPRETATIONS OF ITS MEANING

"And they reasoned among themselves, saying, Behold! although these men are of this Age, yet do they possess the self-same power whereof our fathers gained renown."

THERE is now a phase of quality or Mediumship of a most interesting nature which has claimed much of my regard and to which some consideration might now be given, because it seems to me that until this particular aspect of a still imperfectly understood science be made subject to the same practical common-sense standards by which man weighs, measures, and appraises all else of his life's affairs, grave misconceptions in regard to the quality or nature of modern mediumism—particularly in the lay mind—are bound to continue.

A great number of people who will *not* think for themselves, but who prefer to have their minds made up for them by others, are yet under the belief that, although there may be "mediums" in this twentieth century, or a number of people who claim to be in touch with the Spirit-world, they cannot in any sense compare with the great Jewish psychics, for example, who played so important a part in Hebrew history.

These people hold that, whatever the essence or property of present-day mediumship may be, it is of poor, thin, unspiritual quality in comparison with the great spirit-power displayed by the seers of Israel.

It is contended by these biblicists that, in those days,

Israel's prophets walked *with* God, and so great was this spiritual power that He often spoke *directly* to them, and came into *direct* touch with their earthly lives. It is, moreover, held that this Omnipotent Being, functioning on the earth-plane, actually appeared in His Awful Majesty to more than one of Israel's leaders, so that mortal flesh came into *actual touch* with, or stood face to face within a few paces of, that STUPENDOUS FORCE of which all the philosophy of physical or spiritual science — ancient or modern—has never been able to form the slightest conception.

These claims to direct communication are, it is affirmed, supported by much Biblical testimony, and to the superficial reader this would seem to be the case. But, it will be well to refer to the matter for a moment or so.

Spiritual science, following the same practical matter-of-fact system of reasoning by the processes of induction and deduction resorted to by physical science, comes to the aid of the modern thinker and at once tells him that such a thing is impossible because of the measureless gulf between mortal flesh and that Dread Something of which, although man may guess, he may never see face to face.

Nevertheless, although man may never throw a single arch across this awful gulf, still it may be partly bridged over for him by some of those innumerable spirit-messengers whom the Most Potent has at His command, and whom He ceaselessly sends to the sons of men for multifold purposes in His Great Scheme of Life.

In the days of the Ancients these celestial messengers were believed to be either the Almighty One Himself or angels, or archangels.

In this more prosaic age we call these visitants from the Beyond "Spiritual Guides," or "Controls," many of whom inhabit the plane of life but one step removed from our own, but who, nathless, are permitted to hold communication with man in his incarnate condition.

Others there be who, inhabiting spheres farther removed from the earth-plane, are sent into man's life for certain purposes, and in such wise are they permitted to function for a season on the earth-plane.

These are they who, coming back to earth, take possession of their co-workers' physical bodies—the mediums'—for a brief space, and through such instrumentality deliver their God-sent messages. Thus is a medium of communication opened up between God and man.

But, as material man could no more endure the Awful Glory of God's Majesty than the material particle could endure the fierce heat of the electric furnace, so He mercifully sends to the sons of men messengers who, although in some instances belonging to spheres of life many degrees above the earth-life, are, in turn, far away from the Eternal Source whence flows all life.

Coming from higher spheres of life wherein the vibratory action of the etheric condition or waves exceeds that of the earth's atmosphere, as the solar heat exceeds that of the stars, these celestial messengers necessarily leave part of this etheric force or magnetic power behind them, before they may make contact with human flesh; otherwise the shock of impact would be greater than mortal man could bear.

We have an excellent example of this on the Resurrection Morn. Christ, knowing that the new spiritual life which He had just assumed, although not necessarily inimical to human life, would still cause some form of magnetic shock if brought into touch with the flesh, warned Mary Magdalene of her danger as she was about to throw herself at her beloved Master's feet. "Touch me not," was the warning of Him who knew—none better—that, divested of its fleshly habitation, the spiritual body at once assumes other powers and conditions of which man knows but little.

Hence it follows that those spiritual visitants who come back to earth in fulfilment of God's purpose, and function

through the bodies of mortal mediums, leave necessarily—but for a brief space—part of their celestial or spiritual power, or magnetic force, behind them before they may come into contact with mortal flesh. That they reassume these temporarily discarded powers on their return flight to their own spheres of higher vibration is certain.

These, then, are the means of communication between the two worlds, and thus it is that “God appears unto man.”

“In my Father’s house are many mansions,” said Jesus; and from one of these “mansions” does the Supreme Wisdom select His messenger for chosen work.

But never does man hold *direct* communication with the Awful Majesty of God. The thing is impossible.

“AND HE SAID, THOU CANST NOT SEE MY FACE;
FOR THERE SHALL NO MAN SEE ME, AND LIVE”
(Exod. xxxiii. 20).

Here, however, are several references to the subject from the Pentateuch; and whether it be true that these books were written by Moses himself, or by contemporary scribes, it matters little or nothing. The Bible affirms that men *did hold direct communication with God*, and saw God!

“And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount” (Exod. xix. 17).

“And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven” (Exod. xx. 22).

“And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I” (Exod. iii. 4).

“Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

“And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

“And upon the nobles of the children of Israel he laid not his hand: also they saw God.

“And the sight of the glory of the Lord was like

devouring fire on the top of the mount in the eyes of the children of Israel.

"And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights" (Exod. xxiv. 9, 10, 11, 17, 18).

"And he (Moses) said, I beseech thee, show me thy glory.

"And he (the Lord) said: THOU CANST NOT SEE MY FACE: FOR THERE SHALL NO MAN SEE ME, AND LIVE" (Exod. xxxiii. 18-20).

Strangely enough, we find in Deut. xxxiv. 10 the following passage, *a complete contradiction of the one last quoted!*

"And there arose not a prophet since in Israel like unto Moses, *whom the Lord knew face to face.*" (The italics are mine.)

This discrepancy is so significant that there is, perhaps, no need to proceed further with the inquiry. Moses himself said he did *not* see the Lord face to face, and the scribe who added the finishing touches to the Book of Deuteronomy distinctly affirmed he *did*! Then, in spite of the Lord Himself declaring—"FOR THERE SHALL NO MAN SEE ME AND LIVE," the writers of Exodus distinctly affirm that many people, on many occasions, *did* see the Lord God of Israel. Between the twain there is so much room for speculation that the mind of modern man, considering the matter from that practical common-sense aspect with which he regards all else of life's concerns, may well become incredulous of—well, *much that is contained in these ancient Books of an ancient people!*

Out of this undiscerning, slipshod attitude towards so transcendent a subject has grown up:

(a) A false conception in regard to man holding *direct* communication with that Awful Power which men call by the thousand names of—GOD.

(b) Much misconception in regard to the psychic powers of many of the Jewish seers, sages, and prophets, for which there is really no warrant.

As further consideration of the first question is not necessary, the other one may now be dealt with.

The psychic gifts of certain of the ancient Israelites are regarded by many people as remarkable, phenomenal, super-normal, passing the power of men, inimitable, etc.; and although I would not utter one word in disparagement of these grand old types of Israel's great psychists, I would, nevertheless, apply the same standard measurement of common-sense to them as to all else in human life.

Were the Hebrew seers, prophets, or—to call them by their proper name—"mediums," possessed of greater, more transcendent psychic powers than present-day mediums? This question cannot be answered in the single words Yes, or No!

To reply to it fairly and intelligently, it will be necessary to take certain passages from the Old Testament and set them in juxtaposition with certain excerpts from the trance-utterances of well-known modern mediums. It will be unnecessary to make a large selection from these inspired utterances of either ancient or modern psychics, and I therefore propose to take only Joshua and the prophet Samuel as types of the past, at the same time selecting a couple of up-to-date mediums as representing the inspired psychist of the present day.

Here are the examples:—

JOSHUA AS A MEDIUM.

"Now after the death of Moses the servant of the Lord it came to pass that the Lord spake unto Joshua the son of Nun, Moses' minister, saying..." (Joshua i. 1).

"And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

MODERN MEN AS MEDIUMS.

An Invocation from a Spirit-Guide to his compeers.

Part of a Trance Address delivered by J. J. Morse on Saturday, 20th October 1906, before the members, London Spiritual Mission.

"Through the clouds of human sorrow shine on fair faces of the angel world, dispelling the gloom and care of human hearts, bringing

"And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

"... The people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city" (Joshua vi. 2, 3, and part of 20).

"And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

"And they burnt the city with fire, and all that was therein. . . .

"And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

"So the Lord was with Joshua; and his fame was noised throughout all the country" (Joshua vi. 21, part of 24, 26, and 27).

"And the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

"And so it was, that all

that peace and joy which naught else can give. Mingle thy thoughts with the aspirations of these thy brethren in the flesh, that they may be strengthened for their daily duties and uplifted in their inmost selves. Stretch forth the hand to guide and lead, bring richest blessings for each and every heart according to its needs. Then shall thy ministry bespeak the glory of heaven for the passing hour, and thy voices mingling in the innermost of human thought shall make music such as angels hear, and thy comfort shall bring the sweet assurance that life is more than living, and death is more than dying. Thy ministry shall also embrace the solemn truth that out of the infinite wisdom and love and power of our Father, God, there hath been builded a bridge between the two worlds o'er which angels pass to minister to man; across which man passes, when his little day of life is done, to join the hosts of the great ascended in that world our Father hath made. Let us then, with earnest hearts and true, give grateful thanks to the Giver of all good things for these blessings, this sweet and precious ministry between the two worlds, which brings light and joy and peace to all mankind. Come then, we pray thee, O thou beloved ones, and help and

that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

"For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

"And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city" (Joshua viii. 1, 25, 26, and part of 29).

"Then spake Joshua. . . . Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

"And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. . . .

"And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel.

"Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

"And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall

heal and guide and counsel each and all here, severally, as they may need, so that they may rise refreshed, baptized with a new and holier light, and in spirit and in truth be bound closer together in the bonds of brotherhood in deeper unity with thee. May they go forward, upwards and onwards, nearer and nearer to that Source of all life and love and being, whom we call our Father and our God.—Amen."

Part of a Trance Address delivered by J. J. Morse on Saturday, 25th May 1907, before the Members, the London Spiritual Mission.

"Across the sea, outside the land-locked harbour in which you have ridden so often, out beyond the arms of the breakwater, out on to the lonely sea, where presently you shall see a light which never shone upon land or sea; onward still till the headlands of heaven loom up in the distance, until that mysterious melody which perchance you have caught something of in your hours of sleep, startles your listening ear; then the golden strand which your feet at last stand upon, and where to your joy those whom you have loved in the past are gathered to give you welcome, to give you their love, to help you on the shores of the ever-beautiful into

the Lord do to all your enemies against whom ye fight. And afterward Joshua smote them and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

"So Joshua smote all the country of the hills, and of the south and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.

"And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon" (Joshua x. Part of 12-14, part of 24, 40, and 41).

the home of the good and the true beyond the sea of Death into the land of Light."

"Universal brotherhood, righteousness, love, and justice, must be the foundations on earth even as they are the foundations in heaven. Remember the great hosts of the beyond are made up of millions of human lives, the sad-hearted and the happy, the powerful and the weak, high and low, daughters of the poor as well as those of the well-to-do, the heart-achings of those who have been stricken and smitten, the joys and happiness of those who have been blessed. And out of your pity you shed tears for the sorrows of your fellows, and pray that they may have the new strength to render such sorrow impossible for the future.

"Everlasting unfoldment, progression, constant acquisition, continual diffusion, ever doing good and getting good through the doing of good, ever rising to grander heights through all the future—so far as we know. So the ideal of Spiritualism summed up is this: THE BETTERMENT OF MAN IN EVERY DEPARTMENT OF HIS BEING WHILE ON EARTH AS THE ONLY MEANS OF ENSURING HIS GREATER BETTERMENT WHEN HE ENTERS THE WORLD THAT LIES BEYOND."¹

¹ *Spiritualism: Its Ideals*, J. J. Morse.

SAMUEL AS A MEDIUM.

"And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

"And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

"And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord" (1 Sam. iii. 10, 11, and 21).

"And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people" (1 Sam. ix. 17).

"And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

"And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee."

"Samuel also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord.

"Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

Part of a Trance Oration delivered by Percy E. Beard to the writer on the afternoon of 28th July 1910.

"You have much to do, brother, in this your earth-life, but fear not, for he who seeks the truth will find it, and he who delves deep down in the Hidden, or what man calls the 'Hidden,' will surely find the treasure; for to the diligent seeker nothing is hidden that shall not be revealed. Many workers there are, brother, with you in the earth-life, spreading abroad those universal truths which are being made manifest to man's understanding, and yet will many a worker be added to the goodly number; but whatever the message may be which it is the individual privilege of each one of you to deliver to your fellow-mortals, let it be sent forth in the name of the All-Supreme, and thus will your evangel prosper.

"For unselfishness's sake let this work and all work be undertaken, let it be for the upliftment of your brother in the flesh, for his enlightenment and soul-expansion; let yours be a light that will penetrate into the dark places of human existence and illumine the obscure, and so shall you succeed. Self-less you must be, because he who serves SELF dies! SERVICE to others is LIFE, SERVICE to SELF is moral and spiritual DEATH.

"And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly.

"Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.

"And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord.

"And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

"And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

"Then Samuel said unto Saul, Stay and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

You, and many other co-tailers in the flesh, have voluntarily undertaken your work in the true interests of your fellow-man, and it follows that such work must necessarily succeed because of the operation of the Law that 'Whatsoever a man soweth, that shall he also reap.'

"Light the torch of your evangel at the High Altar of the Everlasting, whereon burns Truth's inextinguishable lamp, and carry it forth boldly and fearlessly among your fellow-men; carry it high so that all may see; carry it where darkness prevails and where ignorance lurks in the obscurity of life's doubts and unbeliefs; let it stream forth as one of Truth's many searchlights, and then, in the fullness of that brief period of Time appointed for its due fulfilment by the Ever-Watchful, will its rays even penetrate the dark recesses of the human brain and light the mind to true perceptions.

"Then learn that he who serves his brother is in turn served by many, and that he who renders service to others serves himself, as of necessity he must, for in this, as in all things else, "The lesser is included in the greater." Rest assured that the Eternal, who watches over the infinitely small as the infinitely great, will at

"And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

"Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

"And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal" (1 Sam. xv. 1, 3, 8, 9, 10, 11, 13, 14, 15, 16, 18, 32, and 33.

all times send you such aid as may be necessary for your life's work, and so will its accomplishment be secured."

Now here we have set before us specimens of psychic power from the ages of the past, and from this modern, up-to-date age whereupon the glare of the critical searchlight of true scepticism is for ever turned. Let us see how these psychists of ancient days comport themselves; how, and in what direction, and for what purpose, they use their God-invested gifts when placed side by side with men possessing precisely similar faculties, or powers, in this twentieth century. Let us, moreover, learn the wisdom, nay the necessity, of putting every question of life, whether in this age or another, to the infallible test of analogy; for, until we learn to compare the worth of one thing with that of another, we can never truly appraise our possessions, nor form a correct estimate of their relative values.

Joshua and Samuel were of flesh and blood, and in every respect endowed with precisely the same human attributes as are men to-day. They were human then, as now; and, although environment may temper tastes, it cannot alter

nature. Then, as now, men and women were moved and swayed by good or evil influences, and were, as we see from every book of the Old Testament, just as free to devote their lives to purity and goodness as to impurity and evil.

The two notable Israelites we are considering were no exception to this never-ceasing law of freedom and unrestraint. They were—as men are to-day—*free agents*, and, being gifted with certain super-physical powers—which are, perhaps, better understood in these modern days than they were when Joshua and Samuel walked the earth—it pleased these two items of the great human family to use these somewhat rare endowments for *destructive* purposes.

The modern types of psychists, from whose manifests I have provided specimens of their work, simply prefer to use *their* super-physical endowments for *constructive* purposes.

In the case of the Israelitish seers, the part of the world in which they lived and operated was the scene of barbarous cruelties and inhuman butcheries. God's fair earth was stained with the ever-flowing blood of His creatures; lust and hate and savage ferocity marked the wars of the Jews under these two leaders, and they left a sad and bloody track across the history of their times.

Of Joshua it is written:—

“So Joshua smote all the country of the hills, and of the South, and of the vale, and of the springs, and of all their kings he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.”

Of Samuel it is written:—

“Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.”

The world was poorer and sadder for the advent of these two Israelites, and found relief from the sorrow and suffering resulting from their cruel, bloody wars only when they departed hence to the Beyond.

In the case of the two modern seers, from a part of whose life's work I have quoted, the world in which they live is the better for their advent and the richer for their ministrations, as it will be the poorer for their departure. They have, by electing to devote their super-physical endowments to the benefit of their fellows, inspired hope in the lives of many, and sweetened the bread of life to those who have tasted but of its bitterness. They have shed a light where all was dark, and illumined the obscurity of ignorance and unbelief. They have opened the windows of many a soul so that the light of the Eternal may stream in. They have opened blind eyes and unsealed deaf ears, and have broadened the visual scope of many a brother or sister who, but for them, would have missed the way. They have taught the doctrine of mercy, compassion, tenderness; and there is not a page of their individual work, nor a leaf of any book devoted to spiritual science, that does not plead for the betterment of man and the Brotherhood of Love!

Here, then, we find a parallel between psychists of ancient and modern times; between men endowed with the same rare gifts of "the spirit of prophecy"; between what we term "Men of God"!

Now, it is a matter of common knowledge that once you begin to compare the present with the past, and attempt thereby to set up a practical standard whereby we may be able to estimate relative values, we are at once met by a curious jumble of mental inconsistencies denoting a remarkable condition of mind, and presenting an interesting problem in metaphysics.

Among some people there is a veritable craze for all that is *old*, so that modernity—whether in men or things—really has no chance. Old furniture, pictures, books, houses, and the thousand-and-one things that surround our material existence, must be *old*, or they remain unworthy of the notice of the lofty-minded, highly cultured *virtuoso*—the dealer in the material *bric-à-brac* of human life. Tell

a man of this type that the Gillow of to-day can make a chair or a table as well as the Chippendale of lang syne, and he will not argue with you but will merely regard your opinion as really of no value, and to support his convictions he will pay hundreds of pounds for a Chippendale specimen but not a five-pound note for a Gillow.

But it is when we come to compare the spiritual essence and psychic gifts of modern men with those of certain of the Hebrew race who moved across life's stage two or three thousand years ago, that we encounter the most remarkable cases of idiosyncratic temperament which really amount to mental aberration; and, strangely enough, this hallucinatory condition is by no means uncommon!

Tell a person of this description that the psychist of this year of grace 1911 *must of necessity* be precisely the same as the psychists of the Ancient Israelites, and that James Smith and John Brown, being clairvoyant and clairaudient, are the same in every respect—in body and tissue, in make and shape, *in spiritual essence and principle*—as Joshua and Samuel, and they would laugh you to scorn! They would not attempt to disprove your argument, because of insuperable difficulties in the way, nor would they care to discuss the subject with you; they would regard your conclusions as simply impious, indeed, almost blasphemous, and would at once place you beyond the pale of hope in regard to your own spiritual condition.

Friends and fellow-seekers after Truth, let us have done with this absurd attitude of illogicality and narrow, bigoted pietism, and betake ourselves to practical, common-sense facts!

We have the enormous privilege of living in an age wherein events develop rapidly and where the impossible of yesterday becomes the possible of to-day. Science, by her persistent efforts, has unveiled many a thing that has remained hidden throughout the ages, and men's minds have been broadened and stimulated by her discoveries.

That which satisfied us in the past no longer does so—now that our minds are awakening from that torpidity induced by our too long sleep of these many thousand years! The human brain has become active, alert, expectant, ever reaching forth for new thoughts, new truths: turning ever to the light as the flower turns to and follows the sun in his diurnal course!

Among other things, most men, nowadays, while giving full value to that part of the Scriptures represented by the Old Testament, and duly acknowledging their usefulness in the cause of religion—that is to say, their value in teaching the necessity of holiness and obedience to God—are not prepared to admit that, in themselves, they constitute the highest code of spiritual ethics, seeing that the greater part of the Books from Genesis to Malachi speak of a God of hate, a jealous and revengeful God, rather than a God of mercy, compassion, and love.

Nor are they prepared to admit that Joshua and Samuel were more than men, or that, in their clairvoyant, clairaudient, or other mediumistic qualities, they were in any sense more highly conditioned or more highly favoured by the All-Supreme than are hundreds of men and women to-day who are similarly super-physically endowed.

Indeed, the bright light which modern spiritual science has thrown upon this transcendent, but as yet imperfectly understood question, enables them to go further, and boldly affirm that neither of these Israelitish seers and leaders ever stood upon the same exalted platform of spiritual purity as hundreds of well-known mediums of communication between the two worlds occupy to-day!

The man who could say, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon," until his soldiers had avenged themselves upon their enemies, would not only display phenomenal ignorance of cosmic forces and laws, but extreme folly, overweening arrogance, and a blasphemous conception of God's Eternal Purpose

towards mankind, which no man in this or any other age could ever be *justified* in forming. What, for example, would be said to-day of a military commander who would be foolish enough to command the sun to stand still, and the moon to rest in her place in the heavens, so that he might continue the slaughter of the enemy? Surely we would account that man unfitted for his command, but eminently suited for a lunatic asylum!

Yet, so illogically inconsistent is the human mind, that some people actually think that, during the 3400 years which have elapsed since Joshua assumed his famous dramatic rôle before his assembled Israelites, the nature or composition of man has in some mysterious manner—which these good people do not condescend to explain—undergone some subtle change. They firmly believe that Joshua was, in some unaccountable way, really different from the men of the present day; and, although you may point out that man has undergone no alteration in his physical or spirit-being, nor has God's Purpose towards mankind changed, because, being Immutable, it *cannot* change, they still hold on tenaciously to their ill-founded and unsubstantial belief.

For Joshua's sake, however, let us leave this blunt, ferocious soldier just where he is, for of this we may be sure, that *the more we discuss him the less we shall like him!*

But in regard to Samuel some further consideration of the relative position becomes necessary.

In Samuel we have a type of a fervid sacerdotalist using his psychic gifts for a purpose which, in these days, would be execrated and held up to righteous indignation by an outraged world.

In that far-away time of a dim past there was no universal Press to establish a just tribunal of public opinion, and this relentless apostle of bloodshed and butchery had an entirely free hand. The Book of Samuel clearly enough records the terrible use he made of his

opportunity. "*Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both men and women, infant and suckling, ox and sheep, camel and ass,*" was Samuel's merciless and bloody command. "*And Samuel hewed Agag in pieces before the Lord in Gilgal*" (1 Sam. xv. 3 and 33).

Here we have an instance of a man planning and ordering one of the cruellest and most atrocious butcheries that has ever stained with innocent blood the pages of a blood-stained history; and yet that man is still regarded by quite a number of people to-day as "a holy man," "a man of God," "a God-chosen prophet," and the rest of it! In strict verity it may be asked: Are such people sane?

Now, in the name of common-sense and for Truth's sake, let us have done with this indefensible attitude and, for the first time in our lives, perhaps, divest this matter of every vestige of pious sanctimony and orthodox sentimentality, and invest it with the matter-of-fact garb of up-to-date practicalness.

If we do so the position at once assumes this form:—

A. Was Samuel inspired?

B. Was he commanded by God to commit inhuman butcheries?

The answer to the first question is, YES!

To the second, NO!

Man may be inspired, but it by no means follows that he must necessarily be inspired by God—or, in other words, by the Spirit of Truth and of Love; he may be inspired by what the world calls the Devil, or the spirit of lying deceit.

Typical examples of this condition may be met with every day of our earth-life.

But, as some of my readers would still prefer to have a verification of the fact produced from the pages of the

Bible, I may conveniently refer them to the following verses :—

“And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another after that manner.

“Then there came out a spirit, and stood before the Lord, and said, I will entice him, And the Lord said unto him, Wherewith?

“And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail : go out, and do even so.

“Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord has spoken evil against thee” (2 Chron. xviii. 19–22).

In respect hereto let us, however, be sure in our own minds what actually *did* take place. The old scribe who wrote the Book of Chronicles, believing that God really *did command the lying spirit to deceive Ahab and entice him to his destruction and death*, gave to the world a grotesque conception of God's attributes which, although harmonising well enough with the recognised Hebraic conception of their Jealous, Revengeful, Merciless, Human-like Jehovah, becomes repugnant to the Christian's conception of his Father-God whom he invests with the attributes of Mercy, Compassion, and Love.

To believe that the Holy One employs part of His time in deceiving man and enticing him to his ruin, is on a par with the belief that the man who contracts one of the many infectious or contagious diseases of modern times is purposely afflicted by God—a monstrous injustice to the All-Merciful.

In this latter case, man, through his unacquaintance with hygienics, transgresses certain laws of being and suffers the inevitable penalty of **IGNORANCE**!

Through ignorance, then, he suffers, and through continued ignorance he blames his Maker, because he incorpor-

ates into his own physical body a foul disease which would not and *could* not be there, did he but understand and practise the laws of hygiene.

Man, then, being a free agent, has perfect freedom of action. If he permits himself to be swayed and controlled by the spirit of evil for the fell purpose of hate and destruction—whether he belongs to the fraternity of psychic mediums or the lay brethren of the race—he is just as much *inspired* as though he were devoting his life to pure and holy works, and using his psychic gifts in bringing about the brotherhood of man and the kingdom of love on earth. Both must necessarily draw inspiration from the same super-physical source, and both would, therefore, be *inspired*. In essence and in principle it is the same; in degree it differs!

Samuel, then, was *inspired*, but not by God, because God, being Love, could not inspire Hate.

If Love be the foundation of God's universe, then Love becomes a LAW. God Himself cannot alter His own LAWS, because to do so would be to destroy Himself—a thing impossible.

Samuel affirms that his God—that is to say, the Lord God of Israel—is a jealous God, and, under certain conditions which are constantly supervening, a God of hate and destruction.

Jesus tells us that His Father-God is a God of tenderness and love, of infinite patience and ever merciful!

Which of the twain, friends, are you disposed to believe? You are free agents, as all are free in the visible universe, and you can make your choice!

If you believe Samuel, you cannot believe Christ, in which case nothing more need be said in these pages to you who so believe.

If you believe Jesus, then Samuel stands confessed as having used his psychic gifts—those super-normal powers which, after all, but few of us possess—for the fell purpose

of inflicting cruel pain and bitter suffering on thousands of his fellow-creatures.

Once these fervid Biblicists or red-hot Gospellers throw off every vestige of sanctimonious sentimentality in regard to the position of a man like Samuel, and place him in his true position, they will realise the enormity of the man's conduct!

To tempt a single individual to commit a crime is sufficiently sinful; but to use a high sacerdotal office, coupled with prophetic gifts, the powers of clairvoyance, clairaudience, and whatever other powers the man possessed, for the base purpose of inflaming the evil passions of a whole people that they might "SLAY AND SPARE NOT," would be to commit an act so unpardonable as to lie outside the sphere of human transgression, *for which no human punishment would be adequate!* Samuel was a "medium," an instrument of communication between the two worlds, and he elected to become instrumental for EVIL!

Samuel, in his burning, fanatical zeal for the material advancement of his nation, became filled with insensate malignity to such tribes as stood in his way; and, believing in his madness, that he was inspired by a Being as revengeful and remorseless as himself, he incited his followers to inflict atrocious cruelties on thousands of unoffending people.

This Israelitish psychist is a well-known type of those sacerdotal, fiery enthusiasts who have periodically stirred men up to deeds of violence and bloodshed, as the trumpet stirs up the war-horse. Peter the Hermit and St Bernard of mediæval times, the Kalipha who met his doom at Omdurman, the Mullah Powindah of the Afghan Border, and the present-day Mad Mullah of the hinterland of Aden, will furnish almost exact parallels to the prophet Samuel.

All these men claimed to be divinely inspired, and they

preached the same red gospel of fire and sword. The fact that they have been equally successful in stirring up strife and polluting the fair earth with streams of human blood proves that man is just as prone to war, just as easily stirred to frenzy, just as gullible and foolish to-day as in Samuel's time. Indeed, Time works so little alteration in man's nature that even the passage of thousands of years leaves him, in many ways, practically unchanged.

Nor is there more reason to believe that Time has wrought any change in the quality or essence of that spirit of religious fervour, prophecy, inspiration, or whatever we may term it, that moved Samuel to stir up his Israelites, Peter the Hermit to incite the knights of Christendom, and the Mad Mullah to inflame his fanatical Moslem hordes. Why should it? But if it be contended that the quality and source of Samuel's inspiration necessarily differs from that of the other sacerdotal preachers, seers, spiritual mediums, or whatever be their correct designation, who now stir up their following to bloody deeds, then such a contention would be so full of error and the quintessence of sentimental quixotism and insane bibliolatry as to be ridiculous!

No doubt Samuel said to his followers: "*I alone am the only prophet; Mine is the only true source of inspiration; My word must be accepted without question; My God is a friend to Israel and a foe to all other nations, and therefore He has commanded me to utterly destroy them from off the face of the earth.*"

Such a line of argument, however, would find little favour to-day, partly because of its obvious folly and gross egotism, and partly because of our modern habit of not too readily accepting a man's estimation of his own value and importance. It was, however, good enough for the nomadic Israelites; it was equally effective with the chivalrous, yet rude and uncultured Christian knights; while among the wandering tribes of the brave and hardy Moslems of the

present day—of whom the nomadic Jews were but a prototype—it hardly ever fails, *provided the right man be there to preach his fiery gospels.*

Whichever way this question be looked at, it seems that the position assumed by many Christian people in respect to the claim of sanctity set up by Samuel, or by, or for, many a player who has moved across the broad stage of Hebrew history, cannot be maintained.

I have purposely devoted considerable space to this idiosyncratic twist which exists in the minds of some people, because it has induced them to place many an unworthy player on the ancient Hebrew stage in a superlative position of spirituality to which he has no shadow of a claim.

I am, moreover, anxious to point out that while every Christian may retain his reverence for the Old Testament, he need not invest it with a false measure of sentimentality.

That grand old Book points the way to holiness and obedience to the will of God; it teaches great precepts and high ideals, and in many respects calls forth the best in man. But it is evident that its numerous writers were not all equally inspired.

This, indeed, is so noticeable, that while some of the Books of the Old Testament appeal to the highest and best in human nature, others there are that stir man's worst passions into baleful action.

Then, as now, men were human—very human—and being *but* men, and full of men's weakness, failings, and passions, they wrote as they felt, just as we do to-day! Some wrote beautiful books, because they were divinely inspired; others produced works which would have been condemned by the "Public Censor"—had such a functionary existed when these sacerdotal scribes added their scripts to the scanty literature of the age.

Placed in their proper position, many of these contributors to the Books of the Old Testament rank as men of inferior mental calibre, having a meagre conception of spiritual ethics

and a low standard of terrestrial morality; types of men that would not command the admiration of their fellows to-day!

In this, as in all things else in life, let us adjudicate on this question without the slightest prejudice.

Joshua and Samuel were ordinary human beings just as men are to-day, and as they were when the Master walked abroad in Galilee; and, being human, they are amenable to human laws and subject to human standards of measurement.

As mere men, they were, perhaps, no better or worse than their contemporaries.

As *psychists*, they were vastly inferior in the *quality* of their spiritual endowments to many psychists of ancient times; immeasurably below the standard set up by Christ, and followed, as far as possible, by His disciples and the early Christian Fathers; nor were they, as the comparative excerpts show, on the same spiritual plane as modern psychists.

Measured, then, by the common standard of spiritual ethics, and compared with modern spiritualists, it must be confessed that, whatever other qualities Joshua and Samuel possessed, they were undoubtedly lacking in the Godlike attributes of mercy, compassion, and love, and were not, therefore, God-invested mediums—not chosen instruments of the Divine Purpose!

Thus, then, does it transpire that those who would devote some time to the study of spiritual science need not be deterred by such fallacies as are herein exposed. The principle of spiritualism being the SPIRIT OF GOD, that mighty ESSENCE changes not—being eternal.

Whatever, then, may be the beliefs of certain bibliolatrists, no change ever has or ever can take place in the principle or essence of MEDIUMISM, nor does the Almighty show favouritism to any people or select any particular age or period in which to manifest Himself to the sons

of men. "I am with you alway," "Seek and you shall find," is the assurance; and each one of us may rest content that it is so.

Psychicism, clairvoyance, mediumism, spiritualism, or whatever term we may elect to use, is far better known to-day than in that far-away time when Joshua and Samuel led their followers to the slaughter of unoffending tribes; and so modern psychists will not suffer by comparison with Israel's psychists, nor will lay seekers after the truth lack efficient teachers and guides. Therefore proceed, brother seekers, with your quest.



CHAPTER XIII

UNITY OF RELIGION AND SCIENCE: THE CHURCH'S OPPORTUNITY—THE LAITY DEMAND CHURCH REFORM

"And hand in hand they journeyed on, the twain towards one goal!"

"Wisdom in all ages entering into holy souls maketh them friends with God!"

ON this text from the *Book of Wisdom* the Archbishop of York preached a sermon in the Parish Church, Sheffield, to the British Association, on 4th September 1910.

I append below certain excerpts from this sermon which, owing to its honest manliness, is destined at least to help fill up the void that has stood for ages between Religion and Physical Science: between these two potent world-forces which are, in reality, not antagonistical but identical—both seeking the everlasting TRUTH!

The Archbishop said, on that occasion, it was but natural that they should think of the week's discussion of the learned Society, and the thoughts and deeds and the aspirations of which that ancient building was the witness. "Surely it was a relation of fellowship and friendship," he remarked, and then continued:—

"We who specially represent religion, and you who specially represent science, meet in the House of God as friends. We are comrades in the same great quest; we are seekers after God; we are fellow-students of His mind, and He reveals it alike in the movements of the human spirit and in the great process of the universe in which He dwells; we are fellow-disciples of the one Divine teacher. The spirit of wisdom,

entering reverent souls, makes them friends of God and of one another. It is of the friendship of religion and science that I would venture to speak this morning. There was a time when it would have seemed more natural to speak of their conflict. The middle of the nineteenth century was marked by constant collision between scientists and theologians. There are many here who will remember the warfare of words so long waged between scientists who had a taste for literature, and theologians who had a vigilant but suspicious interest in science. It was, perhaps, an inevitable conflict. Science was uplifted by its marvellous successes in discovery and invention. It was full of the aggressiveness of self-confidence. Theology, unprepared for the new views of the world which were opened out, tended to behave as older men are wont to do in the presence of militant and self-confident youth—to be resentful and dogmatic; but of late years there has been a striking change. Another spirit has been working. There are still, no doubt, in the popular Press and on the popular platform, echoes of the old disputes.

“On the one hand, science seems to have become aware of its necessary limitations. In its own several departments it is compelled to limit its outlook. It must never be deterred in the pursuit of truth by the thought of the consequences which in some other region may be involved. This is the very condition of its success; but it must not, as once it tended to do, take the further step of declaring that there is nothing outside its own limitations, that the postulates and methods which are appropriate and, indeed, necessary to its own inquiries are the only measure of all truth, all reality.

“A true agnosticism, which humbly recognises the limits of scientific knowledge, has taken the place of the false agnosticism, which declared dogmatically that beyond those limits there was nothing that could be known. On the other hand, religion has equally come to recognise its own limitations. Interpreted at least by its best minds, it sees that its claim to find in a personal God the ultimate author and worker of all things gives it no right to decide a priori the methods of His working in the world. Religion and theology proclaim that He and no mere blind energy is the worker. But it waits for science to give it the tidings

of the way in which He works. Thus, through this mutual recognition and respect of their proper spheres, there has come the possibility of a true friendship between religion and science.

"Surely we are coming to the time when science and religion, across their separate spheres, now more fully recognised, are stretching out hands of need and desire for one another. The man of religion must see that his knowledge of God is meagre and one-sided when he knows something of the wonderful ways in which God expresses Himself in the process of nature. The man of science, pausing sometimes in his patient tracking of the laws of nature, must hear a voice saying what or who is the basis of this marvellous and all-pervading unity of law.

"When we think of God as the great all-compassing energy of the universe, realising Himself in the highest instincts and aspirations of men and in the lowest origins of life, science and religion meet as friends in the marvellous house of His presence and join in reverent adoration. Thus, when true to this spirit of friendship, both science and religion, based primarily on the respect of each for the province of the other, and ultimately on the unity of all truth and reality in God, we return to the old battle-ground, we find that we have lost the lust of strife, the old rival cries no longer excite us, we can see that even there the combatants might and ought always to have been friends and allies.

"Now, largely under the influence of science, we have come to a greater and grander conception of God, as one dwelling within the world of His making, present in its processes, and realising His will and purpose through them!"

In conclusion, the Archbishop appealed to those who were mainly charged with the care of religion to show a more sympathetic interest not only in the results but in the methods of science.

"To scientists we, on our part, have a special plea to urge. It is that, in all their studies of the processes of the universe, they will remember that the standard which alone can keep their studies in a true proportion is man not at his lowest, where he emerges from the

first elements of nature, but at his highest, where his spirit goes up to heaven to Him who is, first and last, the Divine Spirit Himself."

To every Churchman who would read this message of one of England's greatest prelates aright, should come the hope of better times.

The errors born of the crazy dogmas with which sacerdotal man, out of the fecundity of his exuberant fancy, has decked the Christian rituals during the flight of the ages, are many and far-reaching, and the Archbishop's frank avowal of the great service rendered to Religion by Science should do much to broaden the Church's outlook and enable her to play the leading part in the spiritual lives of the people.

"Now, largely under the influence of Science, we have come to a greater and grander conception of God," said the Archbishop in his concluding sentences, and it is more particularly in respect to these two lines that I am induced to say a few words.

When a man admits that through some outside influence he has been brought into a condition to realise certain truths which he was before unable to discern, he confesses to some weakness, to some lack of perception, a narrowness of vision, and to a necessity for change and reform!

It will, then, I think, be conceded that once it be decided that reform is necessary, the sooner it be undertaken the better it will be for all concerned. The man, for example, who is forced to the conclusion that structural alterations to his private residence or place of business are essential, and wisely undertakes them at once, generally fares better than he who procrastinates. Similarly, the cotton manufacturer who finds it necessary to "scrap" a part of his machinery because it is getting out of date, is sure to do better, financially, than his compeer who will not follow the lines of progression, and clings on to his old-fashioned spindles or looms till he falls behind in the race!

Right through the gamut of mundane life this experience prevails to an extent as to amount to a law, and he who disobeys law suffers.

The question which some people may ask in the connection is this: "Does Church reform, partaking more or less of a spiritual nature, stand outside the operation of this mundane law?" The answer is, No! It applies to Church, State, and all of life's affairs, whether mundane or spiritual!

This memorable sermon of one of the Church's greatest men—which may be regarded as representing the broadness of view of at least some of the Anglican hierarchs—cannot or should not be ignored by the rank and file of the Anglican clergy, as, indeed, of all other denominations of the Protestant Church. The pressing need for broadness, toleration, frank avowal of error, and recognition of the *necessity* for reform, runs right through the address—as the threads of a piece of cloth run through warp and weft,—and the thoughtful among the laity are watching with considerable interest the *dénouement* of this ecclesiastical drama.

Then, the position gains additional interest because of the advance Roman Catholicism is making in the country, owing to the influx of the discarded priesthood of France, Spain, Portugal, and other countries. British Romanism, being reinforced by these powerful contingents, is now preparing for an advance all along the line.

Those who watch this contest between the Churches see the moves of the contestants, as the umpires, watching a football match, observe the moves of the players!

Referring to the attitude on the part of the Church towards Science, the Archbishop said:—

"Theology, unprepared for the new views of the world which were opened out, tended to behave as older men are wont to do in the presence of militant and self-confident youth—to be resentful and dogmatic; but of late years there has been a striking change."

That certain desirable changes have already taken place in regard to the Church's attitude towards physical science is clearly indicated by the text of the sermon, as also by the general attitude of Churchmen. That further changes are not improbable may also be assumed from the context; but, in spite of these concessions to the eternal verities, the Church must make surrender to something greater, grander, more powerful than *physical science* before she can advance even one step on her way to sorely needed reform.

Science, in her Physical attribute, it is true, demonstrated her case in regard to the correlation of material science and religion so clearly that the Church was constrained to admit the necessity for partnership. The coalition *must* result in lasting good!

But, Science plays many parts and urges many claims; she, moreover, works on many planes of existence; and man is finding that where *material* phenomena find limitations, *spiritual* phenomena stretch away into the limitless. It is this new feature of the goddess of systematised knowledge to which the Church should now pay attention!

The Archbishop had this idea in his mind when he gave expression to the following words:—

“The man of religion must see that his knowledge of God is meagre and one-sided when he knows something of the wonderful ways in which God expresses Himself in the process of nature. *The man of science, pausing sometimes in his patient tracking of the laws of Nature, must hear a voice saying what or who is the basis of this marvellous and all-pervading unity of law.*” (The italics are mine.)

Clearly, then, there is rhythm, order, unity, law, in the universe, in the Seen and—as we are beginning to learn—in the Unseen; and Science herself, when she is rightly interpreted, will be found to be the true metaphrast of all phenomena, whether functioning on this plane of life or another.

Thus it follows that when Science presents certain physical phenomena to her students, who discover in them laws of unity and affinities with the Illimitable, she is clearly pointing the onward way to progression, development, expansion: to something broader, deeper, higher: to something above and beyond Physics: to that which lies back of Cosmos and is the cause of Motion: to that terrific dynamic energy which flung the physical worlds into space and set them revolving on their own mighty orbits till Time itself shall merge into Eternity; pointing, in short, to the MIGHTY POWER OF THE SPIRIT!

Science, then, has a spiritual side to her being as well as a physical side, but this particular aspect of the "goddess of knowledge" has not hitherto appealed strongly to man's imagination. He has been fascinated and satisfied with the Physical, but now that material knowledge is found to be bounded by well-defined limitations, he is at length reaching forth for the Limitless—for the Super-physical.

The boundaries of the terrestrial are too narrow to admit of unrestricted soul-flight, or spirit expansion and super-physical knowledge, and man would extend his domains beyond the borders of the Material. Thus it is that neither the meagre confines of the Church, nor the limitations set by material science, satisfy reason nor meet the super-material aspirations or the spiritual requirements of the day.

"Religion and Theology proclaim that He and no mere blind energy is the worker. But it waits for science to give it the tidings of the way in which He moves,"

said the Archbishop; and Physical Science, while partly opening up the way to Religion by proclaiming the unity of law in the visible universe, has left it to Spiritual Science "to give it the tidings of the way in which He works!"

Now, friends, being aware that I am handling a question bristling with thorns and prickles, I would manipulate it

deftly so as not to unnecessarily wound others or hurt myself, although in the process some of these thorny points are sure to be rubbed off.

Having, personally, the most profound respect for science in her *physical* form, I unhesitatingly lay my tribute of deep regard on her altars reared in the innermost recesses of physical laboratories. I acknowledge with gratitude her many beneficences to man, and, while admitting past benefits, I foresee many beautiful gifts yet coming from her great storehouse of knowledge.

But Science being multi-form in her nature, is necessarily stronger in unity than in disunity or isolation, and those of her exponents who work with crucible and retort, with microscope or spectroscope, cannot claim to be her *only* interpreters.

"*Science seems to have become aware of its necessary limitations,*" said the Archbishop; and because of this, because Science never led man to suppose that in her *physical* attributes she could weigh the Imponderable with scales of human invention, or measure the Infinite with a finite foot-rule, every living man should now understand what it is she *does* mean.

It is for this reason that the many millions of men and women in all civilised countries have determined on a course of independent investigation, with the avowed purpose of understanding, developing, and applying in a practical manner to human needs that part of Science lying outside the domain of Physics.

And, without outraging the canons of physical science, or wounding the *amour-propre* of physicists, it may confidently be affirmed that the professorial chair of Physics may not be the best pulpit wherefrom to expound the super-physical, nor the chemical laboratory the most fitting place in which to transmute the spiritual into simple terms understandable by the people. "Every man to his trade!"

As this particular aspect of the subject is of transcendent importance, let us look at it from another point of view.

Some writers, with the best intentions possible, but with a bias towards Physics, seem to think that, if this momentous question is ever to be redeemed from the shoals of present-day ignorance and elevated into a SCIENCE, the very men to accomplish the work are the physicists who work in Nature's great laboratory.

But, in some respects Science has her limitations and her orthodoxies, her weaknesses and her idiosyncrasies; and although she often sits enthroned away up in her own lofty empyrean, she must come earthwards sometimes. It is then that we see the specks and flaws on her robe—not, truly, put there by her own hands, but by those exponents of hers who, being earth-bound, are subject to earth-errors and weaknesses.

Nor does it seem to us that the physicist, engaged his life through in the determination of MATTER in its various forms, would necessarily be the fittest instrument to determine the unknown quantity of SPIRIT, any more than the diver, who redeems the costly pearl from ocean's depths, would of necessity be the best demonstrator of the bivalve's origin and the mystery of its being.

On the contrary, it seems as though to choose demonstrators of the laws of matter—who weigh, measure, and deal with matter in terms of matter—to interpret the subtle, the imponderable, the unseen, would be to ensure failure! Matter and Spirit are to certain physicists farther apart than the Poles, and, *to such*, never will they be brought together. To certain of their lay brethren, they are so close together as to interpenetrate and interact with each other, but such persons are *not* physicists!

Conceivably so, the man of MATTER, although well versed in his subject and trained to skilled perfection *in matter*, might not prove the best metaphrast of SPIRIT!

Indeed, many a man of Science, puzzled with spiritual

"phenomena," has, from the precincts of his physical laboratory, tried to bridge the abyss between the two worlds—but failed.

Physicists are, as a rule, not of the sensitised fibre of which "mediums" are made; and, whether or no they believe it, time will show that, before communication may be established between the Here and the Hereafter, man, whether scientist or of the humbler lay fraternity, *must of necessity establish precisely those conditions which make him a medium of communication between this plane of life and the next!*

There is no royal road to this position; the humblest of God's creatures may easily find it, but all the science in the world, and all the might and power on earth, may not *command* it!

Thus it comes about that between twenty and forty millions of people of the white races, favouring the development of spiritual science and recognising the impossibility of physical science dealing satisfactorily with a subject which is as much outside its functions as the shell of the almond is outside the kernel, have adopted other means of determination.

Then, again, it follows that those who study spiritual science are "spiritualists," just as those who study physical science are "physicists."

And so it is that, in spite of canon law, these students of spiritual science, these "spiritualists," must of necessity be the best interpreters of Spiritualism.

This, I am aware, may be resented as a mere postulate—if not as an impertinent presumption—by clerics of the type which no doubt loomed largely in the Archbishop's mind when he said:—

"Those who may be called the camp-followers of science and religion are apt still to break out into quarrels, but the highest and best men on either side are conscious that there is a call for a truce."

This call for a "truce" will be cordially welcomed by the best men on either side, but, unless the Church can restrain her "camp-followers," a truce will be difficult to establish.

Here is a recent specimen of one of these foolish quarrels.

In a small pamphlet, published in September 1909, placed in my hands a few weeks ago, a violent attack has been made on all students of spiritual science.

Among other *inflammatory* passages the following may be found :—

"What proof is there that it was not a lying or seducing spirit impersonating the prophet, who made Saul believe he did actually talk with Samuel?"

"Now, I emphatically assert that the spirits who communicate are *not* (as they profess to be) the spirits of departed human beings, but lying spirits who impersonate them, and that these lying spirits—since they cannot be good spirits—are emissaries of the devil himself."

"Notice the word used by the Apostle, 'seducing spirits.' Recall the policy of the seducer. Flattery, kindness, hypocrisy, all to bring about his cursed end. So with Spiritualism. A man told me once, 'They cannot be evil spirits, because they gave me good advice. They told me not to drink or swear.' Exactly, the first step towards seduction."¹

Having hurled his denunciations at all students of spiritualism as being instruments of these "emissaries of the devil," this Church "camp-follower" then attempts to justify his intemperance by charging modern spiritualists with a certain attitude which he alleges they have assumed towards the Bible, and which he regards as hostile to the truth. This is the passage :—

"But, again, that these lying spirits are emissaries of the devil is evident—by the attitude of modern spiritualists—to the truth of the Bible; the divinity of Christ, the atonement, sin, resurrection, judgment."

To this I would reply: "Listen for a brief moment to a few common-sense remarks."

¹ From an address delivered to men at St John's Church, Boscombe, by the Rev. W. Bathurst Soole, M.A.

There may be spiritualists who deride the Bible and deny the divine origin of Christ; there may be spiritualists who even indulge in black magic and invoke evil, or others who practise the most elementary forms of a great science. There are spiritualists *and* spiritualists, as there are Christians *and* Christians, Scientists *and* Scientists. There are also priests *and* priests, some good, some indifferent, some bad! The newspapers not infrequently chronicle the escapades of priests as they do of the people, and so the world knows!

Friend, I wish you nothing but good, and I would that you could see the good there is in the world as well as the evil. There are good spiritualists as well as bad; there are good Christians, or so-called Christians, as well as bad, and there are good priests, as well as bad! But, would a man be justified in stigmatising Christian laymen and Christian priests as "Devil's emissaries" because some of them professed agnosticism in one of its many forms, or otherwise departed from the canon law of *your* particular form of a faith which has as many sides to it as a well-cut diamond has facets?

My friend, this brochure of yours is very small, only a few tiny pages, yet it contains in its small compass a sufficiency of deadly ingredients wherewith to compound a hell-broth, capable of exciting foolish frenzy among the "camp-followers" both of the Church and Spiritual Science.

Physical science, having fought its battle against the Church and won it, stands serenely by, regardless of all save Science! Physicists, investigating Psyche's fair realms, have satisfied themselves of the existence of this beautiful Personified Spirit, but, realising that the phenomena found therein lie outside the realms of Physics, prefer to leave to others the development of spiritual science.

It is against this "Spiritual Science" and its students and exponents that the Church's "camp-followers" are

determined to wage war; at least, if we may judge of the matter by the Rev. Mr Soole's battle-gage.

I hear it said: "No, we do *not* make war against 'Science,' but against a parcel of irresponsible dabblers in what they call the 'occult' sciences; we deny that these people are scientists."

This is precisely the attitude of illogical, intolerant, indefensible, ecclesiastic professionalism that you have assumed towards every influence outside your own institutions for 1800 years, and it is because of this that you are *where you are to-day*!

Whatever *your* opinion may be in regard to science, and as to when and in what manner scientists are made and fashioned, the fact is established, beyond your or my power to disprove, that there *is* such a quality as "spiritual" science and that it *is* represented by many of the most illustrious names in literature, art, and science!

It has been shown in these pages that among its students and interpreters are names so great and so enormously transcending yours and mine that we had better admit the fact at once.

It should not be forgotten that, after all, "Science" is but "knowledge systematised, truth ascertained"! and that a "scientist" is, therefore, but "one who *studies science*"!

Sir Oliver Lodge and Sir Robert Ball were laymen before scientists and, therefore, unprofessional before they became "professional"! And you, friend, were of the people before you became priest!

Also bear in mind that, however "learned" a man may be in "professionalism," whether it be the professionalism of physical science or of that taught in the colleges of theology, this kind of learning does not necessarily provide the most suitable equipment for the man who would delve in the fields of psychology and assail the domains of the spiritual.

The safest equipment here is humility, expectancy, and faith, and—a *mind free from every bias*!

It, therefore, becomes conceivable that the humble way-side student who enters upon his quest after the Impalpable, the Hidden—that which cannot be weighed and measured by material standards nor seen with mortal sight, nor, indeed, be understood or interpreted, good friend, at least, by *your* rules of theology—is more likely to find that which he seeks than he who equips himself with the weapons forged in the laboratories of physical science, or with the man-made methods used in ecclesiastical colleges!

Thus you will find that, up and down the gamut of human affairs, there is unity of laws and harmony of progression—babe before man, lay before cleric, unprofessional before professional, and then Scientist!

It, therefore, follows that every man or woman who, with earnest purpose, enters upon the investigation of what is known as “psychic phenomena,” with the avowed intention of determining their source, and arranging, classifying, and tabulating results of experimentation, is just as much a “professional,” “scientist,” “expert,” or whatever term you prefer to employ, as *you* are, friend, or, for that matter, any other “professional” in any of the broad fields of research work, whether in science or religion!

The Master, in whose Name you work, said: “The labourer is worthy of his hire.”! Will you deny your Master by withholding from spiritual scientists—those whom you dub “emissaries of the devil”—the hire of which they are worthy?

These labourers in God’s vineyard have been patiently delving in the fields of spiritual science for many years in the hope of unearthing the truth which lay hidden under a mass of error and half-truths—placed there by theology and religion; and, when the “highest and best” among them bring to their fellow-men the results of their labours, will *you* deny them their hire?

St Paul said: “There is a natural body and there is a

spiritual body," which view every spiritualist candidly indorses.

To-day, it may be said: "There is also a natural science and there is a spiritual science!"

The world is sure of, and more or less acquainted with, this "natural" science. It is, however, less sure of its "spiritual" science, although it is becoming more and more aware of the fact that this new science is making head-way each day; and that it is becoming stronger and more powerful as it grows and advances.

It is also evident that it is destined to take its place side by side with "Natural" science; the twain co-operating with, and supporting "Religion" on either side.

Learn, once and for ay, that you, a mere unit of the Anglican Church, are not the only human being on God's earth working in the King's Garden, and that *your* way, perchance, is not the *only* way. Realise that, although you work hard with the tools forged for you in your own particular schools, it may be that these are not more efficient in the mere spade-work of unearthing the living truths from Nature's mighty womb than are those made in many other workshops of this wide earth.

Listen for a moment to what one of your own brotherhood said of such as you:—

"I would to God her teachers and preachers had less of the 'Doctrine' of the cold and unsympathetic theologians and schoolmen and more of the God-implanted instinct, the faith, and the spiritual sense and perception of a little child."

I have never met you, friend, and it may be that you are young in years and in experience; but whether or no this be so, think you that any man in these days of thought-freedom, intellectual development, and progressive enlightenment is, or ever can be, justified in utterly and uncompromisingly condemning and damning any one of the many sects of the Christian faith or of any other religious belief?

This is what you say of Spiritualism on page 9 of your poison-instilling little work:—

“We may be fully assured, and boldly conclude, that it is a detestable and abominable art, full of lies and vanities. A missionary to the Red Indians of North-west Canada assures me that Spiritualism is a far greater curse among those tribes than drink.”

Truly it may be said that your Archbishop had you, friend, in his mind when he said: “*Those who may be called the camp-followers of science and religion are apt still to break out into quarrels.*” Perhaps he had already read your pamphlet; but, be that as it may, such attacks as these, silly though they be, are and must be prolific of enormous harm!

Apart from the fact that your conclusions are wrong, you have stigmatised a vast body of spiritual scientists of every nationality, among whom are to be found many men and women who lead contemporary thought, and whose names adorn all that is best and progressive in science, literature, and art, as “*dealers in an abominable art, full of lies and vanities*”!

Friend, I wish you nothing but good, and I would, therefore, have you learn at least one of life's great lessons, and that is: “Seek for the good in all things”!

Do this and you will find there is *good* in “spiritualism” as there is, perhaps, bad! There is good and bad in every one of life's affairs! There is good and bad in every trade and profession in the world. There is good and bad in *your* particular form of religion, as there is in every one of the multitudinous forms of religious worship to which men of many climes and colours conform.

And it is *because of this* that no man in this present twentieth century can find justification for making sweeping assertions or resort to broad, all-embracing condemnations. “Judge not, that ye be not judged”!

Come out from among the “camp-followers” and join forces with the “best and highest on either side.” Cease

your quarrels and join hands with your whilom adversaries over the grave of a dead controversy. Find God in your own way, and, if you think your way a good one—the best—then, by all means teach others to find it, but condemn not those who seek Him in other ways, along paths unknown to *you*! Remember that God is UNIVERSAL, and that His love is as all-embracing as the firmament! This love, therefore, may be found in places that you and I wot not of; and so, condemn not those who seek it in spots unknown to *you*.

This digression is necessary to show one of the many causes of cleavage between Church and laity; for, until clerics abstain from such wanton and unjustifiable attacks on their lay brethren, the cleavage will widen till it becomes impossible to bridge over the rift. There is unquestionably something to be said on both sides, but whatever we may find necessary to bring forward, let it not be urged with the unseemly vituperation indulged in by the "*camp-followers*," but with moderation born of wisdom.

For this and other causes man's attitude towards the Church, in a vast number of cases, is, regrettably so, that of indifferent negativism; he knows it has failed to respond to the new chords born of enlightenment stirring his spiritual being to noble aspirations and high ideals, and he remains apathetic, almost sullen. He realises that the Church's influence has waned, and that she is hastening towards disintegration, disestablishment; and yet, being a prey to his own *vis inertiae*, he makes no sign!

HERE, THEN, IS THE CHURCH'S OPPORTUNITY!

Churchmen, bestir yourselves before it is too late! Your Archbishop has spoken noble words out of the "Book of Wisdom"; and, although he spake but of the oneness and unity of *physical* science with God's universal laws, the context makes it clear that he included every branch of science—whether physical or spiritual—in the broad sweep of his lofty exhortation.

The spirit in man is stirring into life under the fecundating warmth of twentieth-century enlightenment, as the seed in the ground stirs into life under the fervid beams of the sun-god. See to it, ye hierarchs of high and low degree, that the birth of the spirit in twentieth-century man be not warped and stunted by the Church's indifference, or killed outright by her out-of-date professionalism!

Science, in her spiritual form, urges her claims upon you with the same insistence as she has been urging her claims on the world's *savants* for physical experimentation. Listen to her voice and mark well her claims, and of this be sure—that *her words are fraught with weal or woe for the twentieth-century Church!*

And remember that Science proclaims! She never pleads!

The religion offered by the Church to-day satisfies not, because it is contented to be but the semblance of a faith which practically died out with those who heard the Master preach, or, at least, with the early Christian Fathers. Religion of this kind is like the dead leaf on a lifeless tree waiting but for the first spring gale to blow it away to nothingness!

Man is asking not for the pomp and ceremonial of a meaningless ritual—which hides the poverty of the idea under the unsatisfying nature of a mere formalism—but a soul-satisfying faith which shall kindle into glowing warmth that tiny spark of spiritual life implanted by the mighty Master-Soul in each human entity! That spark has lain dormant in man—save in rare cases—till he passed onwards to the next plane of life, there to find that a soul-kindling faith in the Here might have fanned it into a great radiating light which, while pointing his own way, might in turn have illumined and pointed the way to the Hereafter to many another wandering spirit-incarnate.

To-day, however, he sees further than of yore, because

of a light which, faintly glowing on the horizon of hope sixty years ago, has ever since been gaining in strength and brilliancy—till it sheds its bright beams far and near, illumining the dark places of life and penetrating even to the obscure recesses of a world-darkened soul.

That light is born of true "Spiritualism," the spiritualism of Christ, that spiritualism which hails Him Lord and acknowledges Him as its Elder Brother—the spiritualism born of SPIRIT and of TRUTH!

This is the spiritualism of this book! This is the spiritual science of many modern scientists. This is the age's NEW SCIENCE!

Many Churchmen, recognising that this light reveals much of their own spiritual being that had remained in obscurity, turn towards it as towards the Living Truth, and thus it is well with them. Others there are who, having eyes, see not, and having ears, hear not, and it is to them their Archbishop's warning should appeal.

Although in no sense condemning those who lack spiritual perception, I would, nevertheless, remind the Church of its want of sympathy with spiritual science, and of its disinclination to differentiate between true and false "spiritualism"!

Nor do I affirm that the reverend gentleman's pamphlet, which I have quoted, expresses the general opinion of Churchmen on a science which, in many cases, they know only by its name! Still, as a man is held to be as responsible for sins of omission as for those of commission, many are to blame for their attitude of what I will call indifferent negativism towards this transcendent subject.

But, although I condemn not, I would ask you to hearken unto other voices.

Listen first of all to what those of the laity say who lead contemporary thought, ye of the Clergy who discern no meaning in this LIGHT which all men are beholding. Here are a few examples from among thousands that might

be quoted of what the world is saying of you. Will ye still stand outside the radiating influence of these bright beams darting outwards from a living truth?

I quote first from one of the works of a French writer, Léon Denis, *Christianity and Spiritualism*, the excerpts from which I have taken almost at random, so that the current of thought running through the author's mind may stand out clearly:—

“It is no sentiment of either hostility or ill-will which has dictated these pages. Ill-will we feel for none. Whatever be the errors or faults of those who profess Christ and His doctrine, the thought of Jesus Himself awakes in us only feelings of profound respect and sincere admiration. Educated in the Christian religion, we know well all that it contains of poetry and grandeur. If we have abandoned the dominions of the Catholic faith for those of the philosopher of spiritualism, we have not, on that account, forgotten the influences of our childhood, the flower-decked altar before which our young head was bowed, the grand harmony of the organ, the deep and solemn chants, the dim light filtering through the stained-glass windows and quivering above the faithful prostrated on the bare, cold stones. We have not forgotten that the ancient cross throws its shadow over the graves of those we have best loved on earth. If there is for us one image revered and sacred above all others, it is that of the victim of Calvary, of the martyr nailed to the tree of infamy, and who, wounded, crowned with thorns and dying, forgave His tormentors.

“Even to-day we cannot hear unmoved the far-off call of the church-bells, whose brazen tones ring out and waken the echoes of the woods and vales. And in hours of sadness we love to meditate in the silent and solitary church, under the penetrating influence there accumulated by the prayers, the aspirations, and the tears of so many generations” (pp. 7, 8).

“We know how much that is sublime is contained in the doctrine of Christ; we know that it is, above all, the doctrine of love, the religion of pity, of mercy, and of fraternity among men. But is it the doctrine of Jesus which is taught by the Church? Do the words of the Nazarene come to us pure and untainted,

and is the interpretation given us by the Church free from all parasitical and all foreign element?" (p. 8).

"Has Christianity fulfilled its mission of explaining and spreading the teachings of Christ, of forming by them a better and happier state of society? Has this great work been accomplished? 'The tree is judged by its fruits,' say the Scriptures. Look at the tree of Christianity. Does it bend under the load of fruits of hope and of love?" (p. 100).

"Never has the need of light on the vital questions with which the fate of society is so closely connected been more keenly felt. Tired of obscure dogmas, of interested theories, of affirmations without proof, the human mind has long since given way to doubt. An inexorable criticism has sifted all systems. Faith has been dried up at its source, the religious ideal has been veiled. At the same time, the high philosophic doctrines have lost their prestige. Man has forgotten at once the way to the temples of religion and the porticoes of wisdom" (p. 11).

"The Christian churches only live by what is left in them of evangelical morality; their conception of the world, of life, and of destiny, is but a dead letter" (p. 102).

"What can one think of a doctrine which sees in the resurrection of the flesh the only means of giving back life to the dead? How can one answer a conception of life which consists in the belief that one day all the atoms of our body must come together again? With the new lights which, each day, come to illuminate the problem of survival, all this is but a childish dream" (p. 103).

"No, mankind will accept no more symbols, legends, mysteries, veiled truths! It needs the full light, the splendid dawn of truth that the new spiritualism alone can offer him" (pp. 212, 213).

"The New Spiritualism will show to those who seek and suffer the grand vision of a world of equity, of justice, and of love, where all is regulated with order, wisdom, and harmony" (p. 13).

"The future life is shown in all its striking reality; death has lost its terrifying aspect; heaven has come nearer to earth" (pp. 207, 208).

"Spiritualism brings us the natural and tangible proof of immortality, and thereby carries us back to the pure Christian doctrines, to the very foundation

of the Gospel, which Catholicism, with its ever-multiplying dogmas, has buried under a mass of varied and foreign elements" (p. 11).

"Everyone recognises to-day the necessity of a moral education, capable of regenerating society and of saving us from the decadence which threatens to end in ruin" (p. 212).

"Modern spiritualism, by the stirring up of ideas which it provokes, prepares its coming. Its growing action shakes the Churches out of their present apathy and forces them to turn towards the light which is rising above the horizon.

"It is true that before this light, before the depths which it illumines, many souls attached to the past still tremble and become dizzy. They fear for their faith, for their old and shaken ideals; this brilliant light dazzles them. Is it not Satan, they say, who thus flashes before the eyes of men a deluding mirage? Is not this the work of the spirit of evil?

"Be comforted, fearful souls; there is no spirit of evil but ignorance. This ray of light is an appeal from God—God who wishes to call you nearer to Him, that you should leave the dark regions to enter the luminous spheres.

"The Christian Churches need not be alarmed by this movement. The new revelation comes not to destroy, but to enlighten, to regenerate them. If they will understand and accept it, they will find in it an unexpected help against the materialism which is ceaselessly breaking down their defences; they will find in it a new power of life" (pp. 227, 228).

I have been careful in giving copious excerpts from the work of this eminent French writer for the reason that many a Churchman, to whom this little message of mine, in these pages, is intended to appeal, may never have heard of Léon Denis nor read any of his works.

Indeed, if one may judge of the matter by the well-known, yet out-of-date, conservatism of many of the clergy, it is almost certain that they and this French reformer—who, by noble effort, is trying to kindle in the souls of his fellow-men some knowledge of the Here and the Hereafter—have never met across the pages of his books!

To such Christian ministers I would say: Read! Mark! Learn! of the times, for the signs are many, and REFORM must come! If you be wise you will see to it that Church reform shall come from within and not from without!

Then, from across the Atlantic, the cry to the Church for light is loud and persistent. Here is but one example from a well-known writer of the day:—

“As science is so abundantly demonstrating to-day, the things that we see are but a very small fraction of the things that are. The real, vital forces at work in our own lives and in the world about us are not seen by the ordinary physical eye” (pp. 32, 33).

“Are you a minister, or a religious teacher of any kind? Then in the degree that you free yourself from the man-made theological dogmas that have held and that are holding and limiting so many, and in the degree that you open yourself to the Divine Breath, will you be one who will speak with authority. In the degree that you do this will you study the prophets less and be in the way of becoming a prophet yourself. The way is open for you exactly as it has ever been open for anyone” (p. 167).

“And if you have been among the number who have been preaching a dead Christ, then for humanity's sake, for Christ's sake, for God's sake—and I speak most reverently—don't steal the people's time any longer, don't waste your own time more, in giving them stones in place of bread, dead form for the spirit of living truth. In His own words, ‘Let the dead bury their dead.’ Come out from among them. Teach as did Jesus, *the living Christ*. Teach as did Jesus, *the Christ within*. Find this in all its transcendent beauty and power—find it as Jesus found it—then you also will be one who will speak with authority. Then you will be able to lead large numbers of others to its finding. This is the pearl of great price” (p. 169).

“It is the type of preacher whose soul has never as yet perceived the *vital spirit* of the teachings of Jesus, and who, as a consequence, instead of giving this to the people, is giving them old forms and dogmas and speculations, who is emptying our churches. This is the type whose chief efforts seem to be in getting men ready to die” (p. 170).

“We need men who will teach us first how to live.

Living quite invariably precedes dying. This also is true, that when we once know how to live, and live in accordance with what we know, then the dying, as we term it, will in a wonderfully beautiful manner take care of itself. It is, in fact, the only way in which it can be taken care of" (p. 170).

"It is on account of this emptying of our churches, for the reason that the people are tiring of mere husks, that many short-sighted people are frequently heard to say that religion is dying out. Religion dying out? How can anything die before it is really born? And so far as the people are concerned, religion is just being born, or rather they are just awaking to a vital, every-day religion. We are just beginning to get beyond the mere letter into its real, vital spirit. Religion dying out? Impossible even to conceive of. Religion is as much a part of the human soul as the human soul is a part of God. And as long as God and the human soul exist, religion will never die" (pp. 170, 171).

"Much of the dogma, the form, the ceremony, the mere letter that has stood as religion—and honestly, many times let us be fair enough to say—this, thank God! is rapidly dying out, and never so rapidly as it is to-day. By two methods it is dying. There is, first, a large class of people tired of or even nauseated with it all, who conscientiously prefer to have nothing rather than this. They are simply abandoning it, the same as a tree abandons its leaves when the early winter comes. There is, second, a large class in whom the Divine Breath is stirring, who are finding the Christ within in all its matchless beauty and redeeming power. And this new life is pushing off the old, the same as in the spring the newly awakened life in the tree pushes off the old, lifeless leaves that have clung on during the winter, to make place for the new ones. And the way this old dead-leaf religion is being pushed off on every hand is indeed most interesting and inspiring to witness" (p. 171).

"Let the places of those who have been emptying our churches by reason of their attempts to give stones for bread, husks and chaff for the life-giving grain, let their places be taken even for but a few times by those who are open and alive to these higher inspirations, and then let us again question those who feel that religion is dying out. 'It is the live coal that kindles others, not the dead.' Let their places be taken by

those who have caught the inspiration of the Divine Breath, who as a consequence have a message of mighty value and import for the people, who, by virtue of this same fact are able to present it with a beauty and a power so enrapturing that it takes captive the soul. Then we will find that the churches that to-day are dotted here and there with a few dozen people will be filled to overflowing, and there will not be even room enough for all who would enter. 'Let the shell perish, that the pearl may appear.' We need no new revelations as yet. We need simply to find the vital spirit of those we already have. Then in due time, when we are ready for them, new ones will come, but not before.

"What the human soul, all the world over, needs,' says John Pulsford, 'is not to be harangued, however eloquently, about the old, accepted religion, but to be permeated, charmed, and taken captive by a *warmer and more potent Breath of God than they ever felt before*'" (pp. 171, 172).

"Oh, the people, the people over and over! Let me give something to them that will lighten the everyday struggles of our common life; something that will add a little sweetness here, a little hope there; something that will make more thoughtful, kind, and gentle this thoughtless, animal-natured man; something that will awaken into activity the dormant powers of this timid, shrinking little woman, powers that when awakened will be irresistible in their influence and that will surprise even herself. Let me give something that will lead each one to the knowledge of the divinity of every human soul, something that will lead each one to the conscious realisation of *his own divinity*, with all its attendant riches, and glories, and powers—let me succeed in doing this, and I can then well afford to be careless as to whether the critics praise or whether they blame. If it is blame, then under these circumstances it is as the crackling of a few dead sticks on the ground below, compared to the matchless music that the soft spring gale is breathing through the great pine forest" (pp. 166, 167).

I make no apology to Mr Ralph Waldo Trine for having quoted so freely from his well-known and beautiful book, *In Tune with the Infinite*. My object in doing so is

perfectly clear, and he will be one of the first to discern it and appreciate the motive!

Without a shadow of uncertainty as to the present-day spiritual needs of the people, the writer of that work states his case, and it is for the Church to respond; if it fails to do so, if its ministers cannot or *will* not note the signs of the times, which are writ plain enough in every news-sheet and at every street corner, then they, and they alone, will be responsible for the results of their foolish indifference.

The "*old dead-leaf religion is being pushed off on every hand,*" says this pungent American writer, and it is time that Christian ministers bestirred themselves out of that dangerous slough of canonism which ages of dogma and foolish precisionism, coupled with a smug ecclesiastical complacency, have induced. Canon law to the masses of mankind, hungering after spiritual food, is like unto a stone offered to a starving man—a mockery! Churchmen, learn to understand this soul-hunger, and, learning its meaning, satisfy this hunger by the true pabulum of the spirit!

It will be noted that these two units of the great laity, whom I have quoted, have approached this momentous question in an earnest spirit and with that deep reverence to Christ befitting a question of transcendent import; and as this attitude precisely represents that of millions of their fellow-men and women to-day, the Church's opportunity is at hand, *if she will but grasp it!*

For the information of the reverend writer of the pamphlet from which I have quoted—namely, *The Bible and Spiritualism*, I may state that both of these eminent writers from France and the United States are deep students of spiritual science! The fact may, perchance, induce even this intemperate cleric to speak more charitably of those "*Devil's emissaries*" the "*Spiritualists*" the next time he ventures to write on the subject.

And if the fact that the two ministers of the Anglican Church I am about to quote, in the following chapter, preach the same broad gospel of "spiritualism" found in these pages—as also in the verbal utterances or scripts of any true spiritualist of modern times—will console him, he is welcome to the consolation!



CHAPTER XIV

THE CHURCH'S OPPORTUNITY—THE CLERGY PLEAD FOR REFORM

"Ye have had many opportunities : see to it that ye remain no longer negligent !"

"Orthodoxy has blazoned over the portals of the World beyond the Grave—'Abandon all hope, ye who enter here !'"

COMING now to our own country, I will select but a couple of our clerics who, being broader minded and seeing further ahead than some of their confrères, are urging their plea for reform in no uncertain voice.

As the question we are discussing is of enormous importance to both Church and People, I make no apology for quoting copiously from these two up-to-date writers on the subject—Archdeacon Wilberforce and the Rev. Arthur Chambers, Vicar of Brockenhurst.

Archdeacon Wilberforce, in his *Awakening*, says:—

"Awake ! is the solemn and blessed summons to every departing soul at the moment of that change which we call Death. We live in a world of illusion, a condition to which St Paul tells us we have been exposed, not by our own will, but by the act of God. Here things are not what they seem ; part of our illusion is to call things by their wrong names. We speak of being in the land of the living, whereas human life is only the threshold of the land of the living. We speak of death as falling asleep, whereas it is awakening with a delighted awe to a consciousness of the Universal Parent Spirit impossible to us here. The peace which settles on a dead face is not entirely

accounted for by relaxation of the facial muscles. And I believe that at the moment of death, when you are released from your animal body, these words are somehow spoken, or their sense conveyed, 'Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee'" (pp. 45, 46).

"The Word Immanent in Man, Incarnate in Jesus, implies that all His experiences are guarantees of ours, and that we have found in Him the solution of the problem of our earthly existence. And first His undoubted survival after crucifixion and death has placed the seal of certainty upon the universal instinct of survival in man. This instinct, this hope, this conception that human life on this earth is but a narrow isthmus between the two boundless eternities of 'whence' and 'whither,' has soothed for millions the harrowing mystery of existence; this instinctive moral conviction that 'life' shall live for evermore has been sealed and certified by the survival of the Christ" (pp. 48, 49).

"Why do I emphasise the word survival? Because it is the best translation of the Greek word *anastasis*; because it is the word that definitely implies the Christian revelation that there is no death; because there is a tendency in certain quarters to base the argument for human immortality upon the resuscitation and reconstruction of the physical body, and to identify the absolute truth of the religion of Jesus Christ with the conception of the reanimation and rising up of His actual flesh body" (pp. 50, 51).

"When and from what did the Lord Jesus rise? Surely the moment of His actual rising was the precise moment when He 'cried with a loud voice and gave up the ghost.' Surely He rose out of the body that He left hanging on the cross, taking with Him into the intermediate Eden of Paradise the malefactor who had appealed to Him; and passing on Himself with His wings to the disciplinary department of Paradise called Hades, probably taking with him the other malefactor, and there He 'preached to the spirits in safe keeping who had sinned in the days of Noah.' And on the third day 'He showed Himself alive by many infallible proofs'" (pp. 52, 53).

"Jesus, the perfect specimen of humanity, projected Himself into visibility after His death, in the presence of chosen witnesses, to demonstrate the identity of His

individuality; and He told us to draw the inference. He said, 'Because I live, ye shall live also.' We are, therefore, absolutely certain that the life of which we are conscious now is not running out into annihilation, but into development. We are equally absolutely certain that the loved human friends who have passed from our sight are alive, conscious, progressing, evolving. The silver cord of physical life is loosed, the golden bowl of visible embodiment is broken, with the result that they are in more spiritual conditions, in fuller, freer, completer life" (pp. 55, 56).

"If our natural senses were at this moment miraculously quickened, we should find that we were surrounded by sphere upon sphere of natural activities now utterly beyond our perceptions" (p. 56).

"It is not desirable that these inner eyes shall be opened during the process of human education. Very few are fit for it; and of those that are fit for it, very few could endure it. Isaiah, Daniel, John were overpowered by it. Some, like Elisha, St Paul, Swedenborg, Jacob Boehme, John Wesley, have seen into the spirit-world and have contributed evidence, from interior sight, of this more exalted plane of human life" (p. 58).

"The appearances of the Risen Christ during the forty days provide for us glimpses of this invisible world surrounding us, which add to the dignity, the grandeur, the security of this earth-life by assuring us of the close proximity of spiritual intelligence empowered to act on humanity—guiding, arranging, inspiring, protecting. Obviously Christ materialised Himself into the form or accommodation which would most assure His doubting followers of the reality of His survival; hence upon one occasion the appearance of wounds, which, of course, afford no analogy of the spiritual body" (p. 58).

"The spiritual beings in the other world, the human beings who have passed gloriously into the higher sphere, are not far away from us or indifferent to us, but actively intelligently, influentially occupied in advancing, by invisible agency, the moral restitution of mankind" (p. 59).

"Amongst them are some of our closest and dearest: the mother who bore us, the father who taught us by his forbearing love what the love of God must be, the child who has gone before us" (p. 59).

Consider for a moment the personal application of the injunction, 'Awake, thou'" (p. 60).

"There follows the personal question. Is the secret of Jesus working in me, or am I still dreaming my life away in the stupor and insensibility of sleep? What are God's unveilings worth if they do not mightily influence individual men?" (p. 61).

"Awake, thou that sleepest. Shake off the moral deterioration of the conscious choice of a lower standard, and Christ shall shine upon thee. He cannot help it. He is shining now, but thou knowest it not" (p. 62).

Archdeacon Wilberforce, in the work quoted, and other works, has struck the right note; but whether its tones will reach the hearts and souls of his fellow-clerics and stir them into defensive action, into a recognition of immediate reform along the broad lines pointed out by up-to-date spiritual science, is doubtful.

This note is the same that has been sounding adown the long avenues of Time these many thousand years: the same that Christ Himself struck in those far-away Palestinian days when He spread abroad His message on Olivet's slopes, and down by the shores of Galilee's sea; it is the same note the early Apostolic Church proclaimed to her scanty following; the same that has been struck with no uncertain sound in these pages, and it is the **DOMINANT NOTE OF MILITANT SPIRITUALISM THROUGHOUT THE WORLD!**

"If our natural senses were at this moment miraculously quickened, we should find that we were surrounded by sphere upon sphere of natural activities now utterly beyond our perception," said Archdeacon Wilberforce. This is also the doctrine of "Spiritual Science"!

Again, he emphasises the truths of spiritualism in the following passages:—

"The appearances of the Risen Christ during the forty days provide for us glimpses of this invisible world. . . . Christ materialised Himself into the form

or accommodation which would most assure His doubting followers of the reality of His survival.

"The spiritual beings in the other world, the human beings who have passed gloriously into the higher sphere, are not far away from us, or indifferent to us, but actively, intelligently, influentially occupied in advancing by invisible agency the moral restitution of mankind."

And here, again, it must not be overlooked that this doctrine is *precisely the same as that now taught by every modern spiritualist.*

Christ found it necessary to MATERIALISE, so as to assure His doubting followers, in precisely the same way that those friends from the Beyond, who frequently come back to aid in that "*moral restitution of mankind,*" referred to by the Archdeacon, find it necessary to *materialise* in order to assure *present-day* doubters.

Then, let it be clearly understood that, all through His life, Jesus never claimed anything for Himself which others might not possess or attain to: "The works that I do shall he do also; and greater works than these"; and the Anglican preacher I am quoting from had this in his mind when he said: "*The Word immanent in man, Incarnate in Jesus, implies that all His experiences are guarantees of ours.*"

It, therefore, follows that, just as Jesus survived death and immediately entered upon His new life in the next world by "preaching to the spirits in safe keeping who had sinned in the days of Noah," so do *we* similarly survive the physical death and immediately enter upon *our* new phase of existence as active, living "personalities" with a well-defined spiritual body full of lively intelligence.

And it further follows that it is ever thus necessary to prepare men for the truth: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Just, then, as Spiritualists have found it necessary to

impress the eternal truth of spiritual science on the lay mind "line upon line," so the Archdeacon and other clerical reformers find it necessary to impress these same doctrines on the minds of their brother clerics "precept upon precept, line upon line."

But, in spite of progression in every other department of life, in spite of a broad-minded, reforming, high-souled cleric here and there, it must be reluctantly confessed that the rank and file of all denominations of the English Protestant Church are, at the moment, so hopelessly conservative, and there are so many factors adversely operating, that anything like general reform is rendered practically impossible.

Whether the message of this distinguished ecclesiastic will appeal to his brother clerics of the Established Church and to every Christian minister in the country or no, it is sure to find its way straight to the understanding of those vast masses of the laity who, having given some consideration to the nature of the spiritual food offered by the ordinary cleric of the day, are constrained to admit that it lacks the necessary nourishment.

Turning now to another champion of Church reform—Mr Chambers—I select one of this writer's works, among many others on the same subject from equally large-minded clerics, because this particular contribution to the Cause has already run into its twenty-seventh edition, and seems destined to reach the hundredth edition, as did its predecessor *Our Life after Death*.

This fact is significant of the tremendous interest the subject of "Spiritualism" has aroused in the public mind.

But it is at the same time indicative of a still more significant fact, namely, that if the Church would but gather this pregnant bud of "spiritualism" and graft it on to the worn-out plant of its own growing, which it has vainly watered with dogma and fed with unsatisfying canonisms, it would certainly speedily grow into a mighty

tree, under the branches of which all Christian peoples might find friendly shelter!

Mr Chambers is not only a staunch advocate of immediate reform, but his reasons are so many and so trenchant, so broad-minded and conclusive, as to leave but one alternative to reform, namely, Disintegration! Moreover, he preaches the broad, intelligible gospel of an up-to-date, warm, vitalising, satisfying "spiritualism," and not the cold, vapid formalisms of a "dead-leaf" religion.

Quoting from his *Man and the Spiritual World*, he says:—

"What will become of us when we die? This is a question that we have asked ourselves again and again in the course of our life. Probably all persons, except those who are very thoughtless or very bad, have put it to themselves at one time or another" (p. 1).

"Ask many English Churchmen in what way they think of a person who has departed this life. They will tell you they believe him to be still living. So far, good; and every Christian, Churchman or Dissenter (except the Christian-Materialist) will give the same reply.

"Ask further, *where* do they suppose him to be living? Well-instructed Churchmen will answer at once, 'In an Intermediate Life.'

"Go on with the inquiry. Ask next, *how* do they think of that person in the Intermediate World? Is their idea of him a *definite* one? Do they picture him *as a man*? Has he, now that his physical body has been cast aside, any characteristics entitling him to that name? For example, does he possess *shape*? Can he still *think, speak, hear, see, and be seen*?

"At this point, the one questioned will, in all probability, hesitate and commence to beat about the bush. You know at once what kind of answer you will get. It will be a vague one, full of generalities and pious Agnosticism.

"He does not think that anyone can possibly know aught of the condition of man after death. He believes that he continues to exist in some way or another; but as to *how* he does so—well, it is all mystery and uncertainty.

"Very likely, if he be of a philosophical bent of mind, he will go a step farther, and tell you his conviction is that the subject does not lend itself to investigation, and that, moreover, there is a savour of presumption in wanting to know, or trying to know, more about it than is commonly taught in pulpits and books" (pp. 27, 28, 29).

"So hazy a conception of ourselves Beyond is, of course, a misfortune to the Religion of Christ, as well as to believers themselves" (p. 29).

"It is very regrettable; but the fault does not lie with Christianity, but with its exponents" (pp. 29, 30).

"In spite of their trust in God and belief in a future, many of the best, sincerest, and most stout-hearted of Christians are appalled at the prospect of dying. Brave, good, and devout men and women have shown cowardice then" (p. 31).

"There are some who sing hymns that represent them as panting to die, and then exhibit an abject terror when there is the barest possibility that God will take them at their word. What shall we say of such? Must we label them as insincere? No, I think not; that terror is only the outcome of a vagueness of idea concerning the Hereafter. They have no definite thought as to *what, how, and where* they will be when the curtain shall have fallen on the first act of their existence, and they reasonably shudder at plunging into the unpictured and unknown" (p. 31).

"Is it any wonder that the sermons and books of these apostles of vagueness have little or no influence in making men realise 'the powers of the world to come' (Heb. vi. 5)?" (pp. 33, 34).

"However great may have been the diversity of ideas, however little the actual knowledge gained by men in this or in preceding centuries, as regards the Universe of Spirit, it does not justify us in assigning the subject to the region of the 'unknowable' and impracticable. Rather should we see in those manifold conjectures and partial knowledge a finger-post pointing in quite another direction—viz. towards the *likelihood* of fuller information.

"All through the ages man has been persistently struggling to 'pierce the veil.' Would not his efforts have long since been discontinued if God had intended that, on this side, the 'veil' should never be pierced?" (pp. 34, 35).

"Seeing that man has advanced by leaps and bounds in other kinds of knowledge during the last three centuries, is it to be supposed that he must come to a standstill in his religious knowledge, at a point reached by the Fathers?" (pp. 35, 36).

"Scripture has drawn aside the thin veil that hangs between life here and Beyond" (p. 61).

"The prophet seen after death by the woman of Endor, and with whom the unhappy Saul conversed, was in bodily form. The woman's answer to the King's question, 'What *form* is he of?' was, 'An old man cometh up'" (1 Sam. xxviii. 14) (p. 61).

"Then Moses, seen on the Mount of Transfiguration, 1500 years after his material body had been buried in a valley in the land of Moab' (Deut. xxxiv. 6) was not shapeless.

"St Luke describes him as *a man* (Luke ix. 30), and so bodily was he that he could converse with Christ, and was recognisable" (pp. 61, 62).

"Further, there are those truth-revealing words spoken by our Lord to the dying robber. Surely they point to bodily shape in Paradise. The two were to be together, which implies recognition. Could the robber have recognised Christ had the latter been formless and borne no resemblance to the Being who expired on the cross?" (pp. 62, 63).

"Thus, in the face of the testimony adduced, we assert that Scripture teaches that man after death is in bodily form, and we account the prevailing idea that a spirit possesses no body or parts, because without material flesh and bones, to be a philosophical notion having no basis in fact. Apart from the Bible, the notion has been proved to be wrong by the spiritual experiences of mankind.

"From these experiences, as well as from the Bible, the world is slowly learning many grand truths which some, by reason of 'the tradition of the elders,' and of 'philosophy falsely so called,' have failed in the past to learn" (pp. 65, 66).

"I venture to assert that the Christianity taught in thousands of pulpits fails in removing 'the sting of death,' not because the existence of a soul and a Life Beyond are denied, but in consequence of a non-realisation of the truth concerning man's interior spiritual part. Many have yet to learn that no human spirit exists apart from shape and organisation,

whether it be on the plane of the physical or on that of the Spiritual" (pp. 67, 68).

Mr Chambers then devotes a considerable portion of his book to proving, among other things, that all the super-physical gifts—clairvoyance, clairaudience, etc.—possessed by the ancient Hebrew prophets, seers, and sages, although considered by many earnest Christians to-day to have been an exclusive attribute of those God-chosen men, are similarly possessed by thousands of men and women now living.

This is what he says:—

"Let us look, now, at the testimony borne by the Bible to the existence in us of those faculties already described as extra-ordinary and super-physical.

"And in doing this, let it not be forgotten that our belief in the existence of those faculties rests not simply on the statements of the Bible.

"We might put aside that Book, and yet there would remain an overwhelming mass of testimony that the super-physical exists in man. First, we have the witness of men and women of all the past centuries that it does. Next, we have an accumulation of the personal experience of thousands now living, who either themselves possess those powers or have seen others in possession of them" (p. 76).

"There is not a phase of clairvoyant and clairaudient power recorded in Scripture for which a counterpart may not be found in present-day experience" (p. 90).

"Thus, the statements of the Bible on this subject are credible, if for no other reason, because they agree with a mass of absolutely independent testimony, as well as with present experiences that we can verify.

"I lay stress upon this, for the reason that many Christians who would be intensely shocked at being charged with not believing their Bible, appear not to have the slightest notion that these super-physical faculties exist" (p. 77).

"The Bible bears very clear testimony that man, while still an inhabitant of earth, possesses, at least, two wonderful super-physical faculties. It shows him as capable of *seeing* and *hearing* realities external to himself, which are invisible and inaudible to those who are only seeing with the physical eyes, and hearing with the physical ears.

"These interior faculties to which we allude are known as *Clairvoyance* and *Clairaudience*" (p. 80).

The writer of this hope-inspiring book now gives to his readers one of the many messages which Modern Spiritualism has so earnestly taught—namely, "The Survival of *man* after Death." He says:—

"In the foregoing pages we have endeavoured to show that Holy Scripture, supported by independent testimony, most clearly teaches that man, although living for a while on a physical earth, is not on that account merely a physical creature. At the basis of his being he is spirit, and that spirit, whether in the earth-life or the life that will follow, lives no vague and abstract existence, but is enclosed in its own spirit-body, from which it is never dissevered. Thus, a man is no less a man without his earthly tenement than with it.

"Physical death does not terminate nor even suspend his existence; nor does it destroy or impair his mind and faculties, except those that pertain to his external coarse and temporary envelope. Death detaches him from a close association with the physical, but only to launch him more completely into the spiritual. Through that gateway he passes to a higher development of life. He becomes then, in a degree impossible to him in this life, *en rapport* with a great Spiritual World" (pp. 114, 115).

"The question naturally suggests itself: *Where is that world?*

"All sorts of curious, not to say grotesque, ideas have prevailed in the past as to its whereabouts. To enumerate them at length would fill a volume. The Jews (as has been already mentioned) thought that the Spiritual World into which persons pass at death was located somewhere in the bowels of the earth. We find a survival of this idea in the words of our creed, 'He *descended* into Hell' (*i.e.* Hades, the abode of the departed).

"Several writers of note have pointed out that this word '*descended*' gives an indication of the mental attitude of the ancient Jews, Greeks, and Romans, and also of the Christians of the Middle and later ages, in regard to the life beyond the grave. They viewed it rather as a *descent* than an ascent. To them, in whatever way they might picture a future Heaven, the

next life was not an advance upon the present one, but the opposite. At best, it was only a sort of half-life; a going down into an objectionable under-world of gloom and shadows. That thought has dominated Roman Christianity more or less, from the fourth or fifth century until the present time, and it has only been absent from Protestant theology because Protestantism has all but wholly ignored the existence of an Intermediate World.

"Shocking as it may appear to a good many present-day Christians, who seem to be enamoured of mediæval thought and practice, we venture to say that it seems a pity that the Apostles' Creed does not declare the glorious fact that the loving Saviour visited the realms of the departed, in a better way than it does.

"When we get out of the atmosphere of mediæval theology, which has added to, and distorted so much, the truth of God, we come at once into contact with a far more healthy and sensible tone of thought in respect to the Spirit-world. This is notably the case as to the early Eastern Church. One has but to read the writings of the early Eastern Fathers, to see how immeasurably better and grander were their conceptions of God and of a Life Beyond than the conception of later Western Fathers of the Church from Augustine downward" (pp. 117, 118).

From this point onwards, the author of *Man and the Spiritual World* builds up out of the detritus of exploded faiths and shattered formalisms a helpful, satisfying creed of intelligible beliefs based upon the common-sense deductions arising from practical observation of an all-important question which, till recent times, has never received the serious attention of practical Churchmen, nor been put to the practical everyday purposes of life by the laity.

Practical Christianity, of a type that has already appealed to the thousands, and which in time is destined to appeal to the millions, is what is preached by this reverend author; and the man or woman who takes up Mr Chambers' works will not put them down till their souls have become emancipated from the thralldom of uncertainty and fear

which has clung about them as the deadly blight clings to leaf and blossom.

What modern man wants is a warm, comforting, healthy, everyday religion for the Here, and a certainty as to his state in the Hereafter.

He wants to know how to get the best out of life in this world, and what becomes of him in the next.

He wants a "spiritual" *Bradshaw* to help him choose his routes on this plane of life, and enable him to travel with certainty to, and on, the plane beyond this.

He has failed to find reliable information in the ordinary "A.B.C." "Spiritual Guides" published by the Church, and he naturally turns with avidity to this newer, fuller, more reliable compendium of information offered to him by those who have made a close study of modern "Spiritual" travel and its simple, although up-to-date requirements.

Mr Chambers clearly points out, in many pages of a clearly written book, as St Paul pointed out 1900 years before, that man is possessed of "a Natural body and a Spiritual body"; that although the natural body dies and ultimately dissolves again into its native element, matter, the spiritual body not only lives on but actually continues its life on the next plane of existence *without change*.

Says Mr Chambers: "*The act of dying does not transform him into a spirit. He is that before he dies. This essential part of him is commonly called "soul." . . . It possesses shape as well as faculties of sight, hearing, speech. The powers of our spirit-body will be quickened into vigour at death.*"

The author now points out in the same clear, convincing manner in which it has been pointed out by the exponents of spiritual science for generations past, that this spirit-body being an intelligent, living, bodily "personality," and not a spectral, formless nebulosity, has its appointed functions in the life immediately following this one. Moreover, being still *essentially human*—although de-

prived of its outer physical shell—this super-physical or spirit-body not only continues its life of activity on the next plane, but actually takes part in many forms in our earth-life, it being found that the earth-plane, and the plane of life next to it, interact with and interpenetrate each other.

Speaking of the many truths treated of in the pages of his book, the writer concludes as follows:—

“The religion of Jesus itself will be all the better for the pruning. As the truths with which we have dealt are realised, Christianity will assume an attractiveness and a reasonableness which will woo thousands of thoughtful men to its ranks.

“Like a burst of Divine sunshine, those truths will disperse the earth-born fogs, which, gendered in the heated atmosphere of fevered imaginations of men like Augustine, Calvin, and others, have enwrapped in awful gloom the theology of the past, distorted man's vision of the great Father-God, blurred His glorious truth, and sent hundreds of thousands of our fellow-creatures shuddering into the shades of a cheerless Agnosticism. It will be possible, then, for such to love and revere the Lord and His Christ. Yes; the grasping of these great truths will invest the Gospel with reasonableness. It is not reasonable—and all the learned sophistry of the theological schools cannot make it reasonable—to imagine that a God, whose name is ‘Love,’ should coerce into Heaven by ‘irresistible grace’ a few royal favourites, and indifferently pass over and allow to drift into perdition, without any effort to rescue them, earth's teeming myriads” (pp. 279, 280).

Then, referring to the distorted view which most Christians take of the great dissolution “Death,” he gives hope and comfort where there is now, with so many, blank despair.

He says:—

“When the desolating hand of Death has removed from our side a beloved one, it is a terrible and a mind-paralysing ordeal to be able only to focus our thoughts upon a grave in which a dear dead form has

been laid ; when a loving man or woman, who has not realised the truth about a Spiritual World and a life after death, has to stand at a newly raised mound and say, 'There lies the being in whom all the noblest and best feelings of my nature centred themselves—dead ! dead !' " (p. 283).

"Thousands and thousands of Christians who go to their church or chapel, who believe in the Saviour and reverence the Bible, have that experience. It should not be so ; it would not be so if Christian teachers had taught the *whole* of revealed truth. But this is what they have not done. The pulpit, the theological works, and the religious tracts, whatever else they may have done, have not shown *how much* the Religion of Jesus can lessen the pang of separation and remove 'the sting of death' " (p. 283).

"Now let us flash upon the experience of separation from dear ones the light of Divine truth as it reaches us through the Medium of the Bible.

"What does that light disclose ? First, those dear ones of ours in a World of Spirit, not as shapeless essence, not as comatose entities who have been robbed by Death of the power to see, to hear, to speak, to think, to feel, to love, and to continue their interest in those they have left behind, but as beings who are not less human because the Almighty Father has seen fit to strip them of the rough cloak of the physical" (p. 285, 286).

"What does that light disclose ? we ask again. That there exist marvellous possibilities of inter-communication between us and dear ones who are more completely in the Spiritual World than we at present are. That, unseen by physical eyes and unheard by physical ears, drawn by the mighty magnets of God-begotten love and sympathy, the departed husband may be often close beside the sorrowing widow ; the mother by the orphaned child ; the child by the weeping parent, and that they, although unseen and unperceived by us, may be God's ministers, God's angels of light from a higher sphere, to spiritually suggest to us, to help us, and to lead us to restfulness, to hope, to nobler thoughts, to truer life and to God " (p. 286).

It is practically impossible to conceive of a more beautiful thought-picture of what this life is in its relation to that

immediately following it than that drawn by Mr Chambers, yet this is but the first link of an endless chain of possibilities which, carefully collected and pieced together, will form an indissoluble bond between the two worlds, between the Here and the Hereafter.

I feel constrained, just here, to refer to an incident at the burial of a friend at the Bournemouth Cemetery in November 1910, as indicating the necessity for a fuller light on that inter-communication existing between incarnate man and the discarnate "dead." Priests should first of all learn how to focus these light-beams on themselves and then flash them on to the people; and, unless this be done, the crushed and sorrowing layman will look in vain for the sweet, warm word of comfort and hope from the cold lips of the cleric whose iron soul has been chilled and frozen by the icy blasts blowing inwards from the dreary wastes of a frigid, man-made theology.

At the funeral of this friend, the widow was crushed by bitter grief. As they were bearing the body out of the little chapel, the anguish of the bereaved one broke forth in a piteous wail, but the procession passed on coldly, silently, to the grave—yawning wide to engulf the physical form of him whom that widowed woman was destined to see nevermore. Consigned to the pit—there to render up to Mother Earth those elements borrowed for a brief space wherewith to build up the body-physical now laid to rest—that anguished wail again broke forth, and the tortured soul of that stricken woman, standing there beside God's minister at that open tomb, moaned out its despairing cry on the cold, still air.

As a silent spectator by that grave's side, I watched that soul-struggle for light; that reaching out in the agony of despair for comfort, sympathy, love; for that "one touch of nature which makes the whole world kin"! I had hoped that that ordained minister, officiating in His Master's Name, would have turned to that anguished

woman and poured into her heart first a measure of comfort derivable from the fellow-feeling of human sympathy, and then have told her of the Glad Message of Life. I had hoped that he would have made it clear to her that there is no "Death," and that what she had laid to rest in that deep grave was but the shell of the kernel—the husk of the fruit which was no longer necessary in the freer, fuller, richer life of that dear one who had but preceded her to the greater life beyond.

I had hoped he would have made it clear to her that her husband was at that moment a thinking, living, active Personality; that he himself, his Ego, or *real-self*, although unseen by all still here in the flesh, was, nevertheless, more real and durable than any person standing beside that tomb, because the physical had assumed the super-physical and the mortal had put on—immortality!

I had hoped that that white-robed priest would have taken that crushed, despairing woman into his warm, spiritual embrace, and have comforted her with just a few words of helpful sympathy; just those few gently spoken, almost whispered words which, leaping forth from Love's tender lips, would fall like warm sunbeams on the cold, bare places of a wounded soul.

That, surely, was the time—there, in the presence of what men call "Death"—to preach the evangel of Life!

That surely was the psychological moment wherein the incarnated soul of that widowed wife, properly piloted, might have leaped forth to meet, in its new condition, the discarnated soul of him whose other part—the material part—she had but just laid in its last resting-place.

That, surely, was the moment wherein she might have learned the meaning of St Paul's jubilant cry: "O Death, where is thy sting; O Grave, where is thy victory?" But the man of God turned aside and left her standing there, above that yawning grave, with nothing but the one thought of death in her heart. Without one look, or word, or

sign that he was more than a hireling, more than a paid functionary to perform the ghastly office of burying the dead according to the prescribed ritual of the Church, that Christian minister turned away and left a broken heart he might have mended, a stricken spirit he might have soothed, a poor, crushed woman he might have comforted in that darkened hour of a great sorrow, and so—he left her standing there by that open grave, surrounded on all sides by the ghastly emblems of Death.

God help poor humanity unless priest and people learn the lesson of Life and the lesson of what we still call "Death"!

But, to return to our subject, there is no doubt that what Mr Chambers teaches, that which is taught by thousands of spiritually minded men and women in many countries, who share the reverend author's views, and that which is taught in these pages, is—the Living Truth.

The two worlds of flesh and spirit inter-communicate and can be, and are, bridged over by many persons who, having recognised the inborn faculty of "mediumism," have simply developed it, just as a person recognising, even late in life, the inborn faculty of music, for example, develops it till proficiency be attained.

Thus it transpires that the two worlds may be bridged over by a spiritual viaduct formed of the mediumistic properties possessed by incarnate man, over which constant intercourse between the spirit-body in the flesh and the spirit-body discarnate may take place. Mr Chambers gives many examples, both from the Bible and from modern times, of these occurrences; and, as they correlate with the many thousands of experiences afforded by modern spiritualists—to which he frequently refers—it requires only careful study on the part of *spiritual experts* to collect and codify these experiences for practical use.

Think of this, ye who have it in your power to help on this intercourse between the two worlds! Think of what

it means to the human race; think of the tremendous results to man arising out of the conversion of the potentialities of to-day into a mighty living power for to-morrow's use; think of the comfort, hope, happiness, peace, confidence it would bring to many toilers on the highways of physical life to know that, under certain attainable conditions, they can have the loving, whole-souled help and companionship of their dear ones who have preceded them for a brief space on the common journey to the next sphere of life. Think, moreover, of the enormous social, moral, and economic advantages to man, in every one of his life's affairs, once reliable means of communication between this world and the next be established; of the higher standard of ethics which would result therefrom, and the consequent broadening, sweetening, energising effect of such intercourse on the human race.

There are, indeed, such marvellous possibilities opening out in every direction—once the great gulf existing between the two worlds be bridged over by God-given and God-directed mediumism—as to make it difficult for the man who hears of these wonders for the first time to grasp their meaning! But, good friend, provided you be a man not beyond middle age, and that you live out the allotted span of human life, you will probably find more to astonish you, as we become better acquainted with those laws which govern our spiritual being, or psychic force, and apply them to our needs, than you ever did in the many discoveries of physical science, wonderful though they be!

Those working behind the scenes on the life-stage of both worlds have, however, realised this, and now watch with grateful hearts the gradual drawing together of the bonds which will eventually unite the Here with the Beyond in close spiritual companionship.

Hence it is that the Church has reached the parting of the ways, and it matters not to what denomination Christian ministers may belong, they are now constrained

to take one course or the other. The thunders of the Vatican no longer prevail, nor does Protestantism satisfy! Christ gave to men a religion that satisfied—a religion of Truth—a Reality! But a man-made Theology first sapped its foundations and, destroying it, reared amid its crumbling ruins a structure built of man-made creeds and priest-invented doctrines. Built of but the semblance of a Living Truth, this man-invested religion has proved but an ephemerality, and it is passing away!

Realising this truth, Mr Chambers, in his "Conclusions," felt constrained to say:—

"I would to God that our teachers and preachers had less of the 'doctrine' of the cold and unsympathetic theologians and schoolmen, and more of the God-implanted instinct, the faith and the spiritual sense and perception of the little child."

Gentleman of the Churches, what will you do?

This pregnant sentence of the Brockenhurst vicar is precisely the same as that uttered every day by countless millions of men and women in every Christian country, and you can no longer ignore the cry. "*Would to God our teachers and preachers had less of the 'doctrine' of the cold and unsympathetic theologians and schoolmen*" is the refrain of the vast majority of Christian races, and it *must* have reached the ears of the Churches! Ministers of Christ, what will you do? You know that your churches are not full to overflowing; and you know that where you have a full congregation it is composed mostly of women and—*largely of old women!*

You know that no religion can exist where woman is practically its only supporter, and, knowing this, what will you do?

You know that where man withdraws himself from religion, or, at least, from public worship, he has some good reason for his action! Have you sought out the reason?

You must have seen, you, with your public-school

experience and University training, that your fellow-man has advanced along the many planes of progressive thought, and that, *inter alia*, his religious ideas have undergone considerable change! Moreover, you must have noticed that the platitudinous pabulum upon which his sire was fed by the divines of the day no longer satisfies the spiritual stomach of the modern youth, and that he turns from it as from an unsavoury dish! Have you done aught to supply the up-to-date needs of this modern youth?

Good friends of the Church, you are in a quandary of your own making, and there is no use beating about the bush in telling you so! You have been asleep where all men else were awake, and up and doing! Your somnolence closed your eyes to the active, onward movement of the times, and sealed your ears to the sounds of progress! Your Archbishop said: "*Now, largely under the influence of Science, we have come to a greater and grander conception of God*"; and one of your own brethren said: "*I would to God that our teachers and preachers had less of the 'doctrine' of the cold and unsympathetic theologians and schoolmen.*"

Think you that, after this frank yet pathetic admission of one of your greatest dignitaries as to your lack of perception, and the broad indictment of your brother-preacher as to your failure as teachers, it is necessary for me to add even a tiny straw to your burden? You know, I know, the world knows the need there is for REFORM in the Church, and, knowing this, it would be but supererogation to add a word even!

But, friends, permit me to offer you a word of counsel. Provided you be intent on reform, I would suggest your reforming yourselves along the lines adopted by your confrère of Brockenhurst! I suggest this partly because of the intensely practical common-sense nature of such reform, and partly because *Man and the Spiritual World*

teaches the same broad doctrine of love as that taught by the best among modern Spiritualists.

This reformer from among your own inner circle says:—

"Now let us flash upon the experience of separation from dear ones the light of Divine truth as it reaches us through the Medium of the Bible," and in this single sentence may you find the way!

This "flashlight" of the Divine, although clearly perceived by many a seeker after the Eternal along the great highway of Time, has but just dawned upon the Church, and all honour is due to those who, discerning it, catch its bright beams and heliograph the message on to their co-workers in the broad fields of clericalism.

This "spiritualism" of Mr Chambers is of that high form taught by the Great Elder Brother of Spiritualism—Christ, and adopted by all true Spiritualists of this or any other age!

This is the spiritualism that, born again in Jesus, illumined for a brief space the dark days of early Christianity, and died out, alas! with the early Christian Fathers!

This is the "spiritualism" which, shedding for a moment its beams into the soul of an enlightened wanderer here and there on life's rough road, went out for a moment with the life of the illumined one, only to be rekindled in his works published after his death.

This is the "spiritualism" taught in these pages!

Fitfully, then, in human history has this light waxed and waned; fitfully no longer does it shine, but brightly, steadfastly, strong! It has shed its rays abroad so that all men may behold! It is moving, flashing, and scintillating with a thousand brilliant sparkles, piercing the gloom, and lighting up the souls of men! It is bringing hope to the hopeless, and peace to the perturbed!

Being recognised by many millions of the laity in these modern times as man's true religion—his spiritual pabulum—

this strong advance-guard of the great army of spiritualists has done much to make its doctrines known and its truths understood.

Under many names and societies have these apostles of living truth grouped themselves so as to formulate their beliefs and systematise their propaganda, and thus is man to-day being taught, by many branches of Spiritual Science, his place in the Here, and his immediate destiny in the Hereafter.

Thus, in truth, have laymen become teachers where they should have been taught, and thus have those who proclaim themselves as God's "ordained" missed the way to men's hearts and lives by failing to guide their souls aright!

From one of our modern works of fiction a certain passage might be excerpted which the many millions of the laity who follow the doctrines of spiritual science will, perhaps, find little necessity to paraphrase.

This pregnant utterance of a popular writer may be found as applicable to the present position between Church and laity as to the far-away period to which it was supposed to refer.

This is the passage:—

"Thou hast slept and dreamed when thou shouldst have been awake and vigilant! Not I, but thou shouldst have warned the people of their coming doom! Not I, but thou shouldst have marked the threatening signs of the pregnant hour! Not I, but thou shouldst have perceived the first faint glimmer of God's future scheme of glad salvation! Not I, but thou shouldst have taught and pleaded, and swayed by thy matchless sceptre of sweet song, the passions of thy countrymen! Hadst thou been true to that first flame of Thought within thee, how thy glory would have dwarfed the power of kings!" (*Ardath*).

Churchmen, shake off the sleep of ages, and come out into the open awake and vigilant; watch the signs of the hour, and, watching, note the movement among the people; note that they would ask *you* to teach where others have

taught, and *you* to lead where others have led. Put away that chilling professionalism which stands between your real Ego and the souls of men, and take into your hands the new-born form of an up-to-date truth; cherish it with care and warm it into active, vigorous life with your loving regard. Put out of your life narrow, restricting conservatism, and remember that religion is as broad as ocean and free as air!

Science, in her physical garb, worked patiently for centuries in the fields of MATTER, discovering truth after truth, but you would have none of her because your spiritual vision was circumscribed by your hyper-orthodoxy. Science, to-day, has donned her spiritual robes and is working with millions of followers and thousands of exponents in all parts of the world, making history fast, and proclaiming the truths of spiritual science among the people of all nations!

Would you still bar the way by your inflexible precisionism and out-of-date bigotry? If you would, then read this message from the Beyond and ponder over it, for it comes from "one who knows"!

"What matters the various or divers thoughts around you, the seeming contradictions, all of which are doing the grand work intended they should do. The divers and multifarious forms of religious belief—all are doing their good work, none wrong or bad. It is in the opposition that political struggles are brought to satisfactory issues and ends, and, as in politics, so in religion and every form of life. With no opposition we should have stagnation, and hence deterioration."

Then, friends, remember the noble words of your Archbishop:—

"Religion has equally come to recognise its own limitations. Interpreted at least by its best minds, it sees that its claim to find in a personal God the ultimate Author and Worker of all things gives it no right to decide a priori the methods of His working in the world."

And I would again call your attention to the words of one of your own rank and file, who, looking with undimmed eyes into the near future, sees the danger to the Church and would warn you of it.

These are his words, which I reproduce in capitals, with apology to the author:—

"I WOULD TO GOD THAT OUR TEACHERS AND PREACHERS HAD LESS OF THE 'DOCTRINE' OF THE COLD AND UNSYMPATHETIC THEOLOGIANS AND SCHOOLMEN, AND MORE OF THE GOD-IMPLANTED INSTINCT, THE FAITH, AND THE SPIRITUAL SENSE AND PERCEPTION OF THE LITTLE CHILD."

In this pregnant sentence lies the CHURCH'S OPPORTUNITY!



CHAPTER XV

INSPIRED THOUGHT—KNOW THYSELF—HOW THE “DEAD” MAY HELP THE LIVING

“And then his brain became inspired with mighty schemes and high ideals, and then it was he came to know Himself!”

I WOULD now have a straight talk with such of my friends as have followed me thus far through these pages, for I plainly perceive that there is much in this book that will come as a revelation to many. I know how difficult it is, with quite a number of people, to grasp the meaning of many a proposition presented to them during their life's journey; and, failing to understand, they thus lose much of life's treasure. I would at least help them to solve this problem.

This was precisely my own case when I first entered upon these investigations. I was, indeed, so puzzled that I felt inclined to abandon the quest; but, more and more light falling across my path as I proceeded, I soon found the way without difficulty.

Persevere, friend, follow your path steadfastly and you will soon find it easy enough to tread in!

On the other hand, there are some so constituted as to be absolutely lacking in the faculty of belief. To these I would first offer a few words of reproof.

This section—fortunately diminishing day by day—is well represented by the type of man who sneers at that which he cannot understand, and derides that which is beyond his mental capacity to grasp. His scepticism, instead of being keen and alert, is blunt and rude, and

gives the lie direct to those who would enlighten him. He sits among the dust and ashes of his own misdirected life, but he sits not alone, for the reason that, as "like attracts like" in this plane of life, as elsewhere, his blatant voice has not been raised in vain; some follow Folly in this world as others follow Wisdom, and so our friend has *his* small following.

It is for this reason that I would expose him. I perceive the harm he does, and would pave the way for its removal. To many of my readers this page will strongly appeal, and, recognising the danger, they will be able to avoid it. It is the *hidden* peril which proves so fatal.

Tell me, ye followers of a foolish man, do you not regard what the world knows to-day as "Spiritualists," "Theosophists," "Swedenborgians," "Mediums," "Clairvoyants," and the rest of the fraternity which come under the term "Occultists," rather as charlatans and tricksters than as reliable, trustworthy, honourable men and women of high ideal and noble purpose? Is it not a fact that, despite the consciousness of a half-formed wish to think kindly of "spiritualism," you are, nevertheless, conscious of the intrusion of a suspicion in your mind the moment the word is mentioned? Is it not a fact that, taken all round, you rather favour the idea of humbug and fraud in connection with "spiritualism" than the other that it is of the Eternal Truth?

Knowing this feeling to exist, the "Brotherhood of the Inner Circle" has deemed it inexpedient to make known to the public many of the eternal truths underlying spiritual science, and so, much light has been lost to the world through the witlessness of a small yet blatant section of truth-deriders!

Believing, however, that the time has come for man to understand HIMSELF, I, as a lay helper, or, perhaps, as a humble member of the Brotherhood, have endeavoured to proclaim but a fragment of the vast truths of a science

which transcends all others as light transcends darkness. It is said that "Fools rush in where angels fear to tread." I can only hope that these burning words may not be found to apply to me.

To you, friends, I would now speak—you whom I have undertaken to help in expounding the proposition.

As "the straw shows the direction of the wind," so does the increased interest of the people in matters pertaining to spiritual science indicate the direction of their minds. Fifty years ago what was known as "Spiritualism" was, to the vast majority of the people, if not taboo, at least held in pious horror, as though it really were an emanation of the Devil. To-day, save among the "submerged tenth"—submerged alike in poverty of body and mind—there has grown up the idea that this "Spiritualism" is not so black as it was said to be, and that it may, after all, hold something in its keeping of which man ought to know. Fifty years ago few men wanted to know aught of this self-same "spiritualism"; to-day, the vast majority of people do. And so, in this ever-shifting world of human life, has a great change come over the people; and it may safely be affirmed that men and women of all classes are reaching up to this light from out the darkness of ignorance, as the life-principle in the seed reaches up through the dark soil, in which it lies for a time embedded, to the light and warmth of the sunshine.

Hence it is that I, a humble servant of a Great Purpose, speak. I who have witnessed some of the "marvels," I who have listened to the voices of those from far-off spheres as well as those in the next plane of life—yet interplaning with our own, I who seem to feel earth's foundations shake under the tread of vast angelic squadrons, advancing to man's emancipation from the slavery of a darksome past and the shadow of his own sombrous ignorance, would simply proclaim the fact to my fellow-men.

Hence it is, again, that many millions of men and women

of all countries and of many creeds—recognising the vast truths embedded in the foundations of spiritual science—have patiently laboured to unearth the treasures and set them on a high place so that all men may behold the light proceeding therefrom.

I would, therefore, that every human being on this globe should know even the little that I know. I would that they should know fifty times more of the everlasting verities than have been given to me to understand. I would that every one of my fellow-mortals—marching with me along life's highroad—should be so illumined as to find the way by his own inner light, and, finding it, point it out to others. I would that every man—realising the potentialities of the unseen, and the applicability of the tremendous power behind Spirit to the economy of human life—should link his hands to the fly-wheel of this mighty force and use it as he uses the dynamic energy of the physical world. I would all this and more, because, knowing the truth, I would point it out to others. I would that others should excel me in knowledge of the transcendent subject we are discussing between ourselves, as the sun's mighty stream of light exceeds that of the planets.

One of the surest paths to the goal we are making for is along the lines of Thought, and, if we follow it diligently, we shall not miss the way. Thought, with its marvellous potentialities, as well as its active living powers, is a question as broad as space and ocean deep, and *one* at least of its many phases may well claim our regard. Let us consider it from the point of view of INSPIRATION—INSPIRED THOUGHT, we will term it—and, once we grasp its meaning, the rest becomes easy.

Although it is generally understood that "thought is inspired," the idea that it is so is rather accepted in a flabby, half-hearted manner than with that downright earnestness denoting firm belief in the *origin* of Thought, and in the enormous dynamic power behind it. Nor do

most of us concern ourselves overmuch in trying to determine the never-failing SOURCE whence it flows forth so abundantly.

Science proclaims "Thought" as the only real power in the universe, because out of it proceed *all* things!

Thought created the worlds and set them in their places in the sidereal universe, ever moving round their own poles or circling in space in appointed orbits, with mighty sweep and majestic rhythm?

Thought gave to each world that form of life suited to its particular environment; and Science tells us that each one of these myriad worlds teems with its own myriad forms of life, so that myriads multiplied by myriads result in the Inconceivable, and man may not, therefore, grasp its meaning!

In our own terrestrial abode, even, the human mind cannot measure the measureless forms of life in earth, and sea, and sky, and yet this is but a single phase of Thought Divine!

Thought in man is exemplified by its material manifesta.

His stately structures, his mighty warships, his mechanical inventions, his furniture, pictures, and the thousand things with which he surrounds his physical life, are but the crystallised expression of human thought—man's *manifests* to the creative faculty of the thought-spirit—just as the stupendous globes in the sidereal heavens, as everywhere else in the visible universe, are *manifests* of the creative thought-faculty of the All-Supreme!

Thus it follows that—as everything we see is a result of Divine or human thought—thought must be a mighty Force; and Science is right in her dictum that "Thought is power."

The accepted definition of thought is this:—

"The act of thinking; reasoning; deliberation; that which one thinks; idea; fancy; consideration; opinion; meditation; design; care."

To this somewhat bald definition might be added:—

“Thought—a God-implanted faculty in human entities to enable man to play his part creditably in the game of life and to understand the meaning of Being!”

To this, however, the qualification might be made: “Provided he wishes to do so!”

Now, if Thought be the wonderful thing claimed for it by scientists, it is well that we should know something about it, otherwise we shall be neglecting, as of no great value, one of life's chief treasures—its greatest, indeed—and ignoring its enormous influence on our being.

In a previous chapter I referred to the nature and composition of the human brain, and pointed out that, although this wonderful grey matter—which is called man's “thinking principle”—has been invested by many people with marvellous, almost superhuman powers, in itself it possesses no inherent source of action, but is used by some superior power as a mere instrument to give material expression to thoughts projected into the brain by this outside independent influence. It would help us just at this juncture to give further consideration to this important and highly interesting question.

Let me put it in this way: This independent influence or external force, being superior to the brain, is necessarily the dominating factor in the position, and it is this factor that we should do well to understand. Fortunately, this is easy of accomplishment without diving deeply down among the occult sciences or puzzling this “thinking principle” of ours with the mysteries of metaphysics!

Starting fair with the admission that our brain, although a really wonderful instrument for good or evil, is *but* an instrument, we have practically solved the problem, or at least the most difficult part of it.

Admitting, then, its subordination to some external superiority, the brain thus becomes an *instrument* capable of being used by this superior power to an indefinite extent

and in a manner precisely corresponding to the intent and purpose of the user. If this "user" *pro tem.* be intent on good, good will result; if on evil, evil will come of it!

Who and what is this "user" is the question, and it can be answered in this wise.

Every human entity born into the world is equipped, *inter alia*, with a "natural body" and a "spiritual body." Indwelling with the twain is what is termed the "WILL," implanted therein for the purpose of enabling us to choose and determine each one of life's affairs.

This human "Will" is, of all our "stock in trade," the most important, because it prompts, directs, controls, and governs every one of our actions, and takes complete charge of us during our earth-life!

Every man knows that this wonderful asset of our life is incessantly at work within us—suggesting, ordering, dictating, prompting, devising, scheming, and leading us fifty times a day in this direction or in that.

This "Will" so completely dominates the position that each one of our actions throughout life is at its arbitrary disposal! In its capriciousness it may lead the physical body downwards into excesses—to the soul's chagrin; or upwards to the higher forms of material life—to the soul's joy and contentment! It may remain steadfast throughout life for good, or it may be equally steadfast for evil!

Some writers call the "Will" "the sovereign faculty of the soul." That it exercises in the dual earth-life of human existence supreme spiritual or super-physical force, far above all others, there is little doubt.

Man is thus "Slave to his own WILL"!

Now it follows that if there be any one influence in our daily life exercising so powerful a sway over our actions that we are driven hither and thither by its potent force, there must be extreme danger in the position! That it is so is proved by the disaster and wreck which even a casual observer may discern in many a human life!

But surely there should be some counter-influence, some "compensation balance" in our complex psycho-physical mechanism, to counteract the effect of this constant expansion or contraction, this ever-recurring bias of the "Will" towards either good or evil; this arbitrary capriciousness of that wonderful part of our being which, as a sensitive barometer, is for ever rising or falling—upwards to good, downwards towards evil!

This "Will," then, is undoubtedly *one* "user" of the brain or thinking principle of our being, perhaps its chief user, but is it the *only* one? Is this human "Will," arbitrary and capricious though it be, the only agent or power capable of using or of being permitted to use, or of influencing in some powerful manner, the brain as an instrument of thought-expression, or as a medium of communication between some "other user" and this supreme human Will?

Surely the Supreme Wisdom could not have erred so as to leave man a prey to some inherent dominating capriciousness so erratic in its movement as to be capable of leading him in a dozen different directions in as many hours! Surely the Omniscient must have made some provision to counteract the extreme danger to man of so perilous a position; must have provided some guide to point the way, some monitor to warn and instruct!

This provision will be found in what we term the "CONSCIENCE!"

This ever-present faculty, this still, small voice, this God-directed CONSCIENCE accompanies the Will with the same pertinacity as the super-physical body accompanies the physical body! This never-absent monitor stands as a perpetual sentry over the WILL and constitutes its faculty of internal knowledge—that divine-implemented principle by which it distinguishes right from wrong.

Thus it is that this human "Will," arbitrary, capricious, supreme though it be, has, at the same time, a complete

and perfect knowledge of its own acts and failings; and never can it remain *unconscious* of the effect of its own work, whether it be good or evil!

This God-invested faculty in our being is the "spiritual brake" on a Will which might otherwise become unruly and rush down life's gradients at dangerous speed. If this "brake" fails to act, if the driver fails to apply it when approaching sharp curves or going downhill, then—disaster!

It now becomes apparent that, although Thought-Power exists as life's mightiest factor, it is controlled and directed by WILL, which, in turn, is subject to constant divine monition by the God-implanted faculty—CONSCIENCE! If man would but let Conscience guide the Will and use the Will to wisely direct the thought to the highest purposes in life, all would be well; but, unfortunately, he often prefers to ignore Conscience and give full play to Will, which, although errant and capricious, is, nevertheless, dominant, supreme, because free!

Man is thus free—free for good or for evil, a free agent and absolutely unrestricted on this plane of life, save in respect to those human laws which humanity sets up for its own protection. His thoughts are his own, and no power on earth can rob him of them; they are his kingdom, in which he lives in royal arbitrariness, and in this "thought-land" he reigns alone, supreme!

The Divine Purpose having thus equipped him with the necessary monitor—Conscience, leaves him otherwise free to work out his own destiny.

Now, out of all this emerges the cardinal point—namely, that the greatest power in the world being Thought, and Thought being under the complete control of the Will, each human entity can command just those thoughts which it pleases him for the moment to indulge in! He can, moreover, by the mere exercise of Will, direct and employ these thoughts for the highest good—or the lowest evil!

This condition or "thought-state" of human existence being an indubitable fact, the awful responsibilities of life at once become startlingly apparent! Think of it for a moment—aye, think of it for an hour, a day, for weeks together, for all time—for of this you may be sure, that, in all of life's affairs, you will not find a single item among the conglomerate mass forming the sum-total that is of such importance as this one, transcending all others as light transcends darkness.

But, although the "thought-faculty" itself be God-implanted, it does not follow that every thought—although admittedly inspired—is necessarily Divinely inspired! Man is free in his "thought-world," and his brain may be used by evil influences as by good. If this is being done, and thoughts tend downwards, Conscience must suggest to Will the necessity of applying the "brake"; but if Will ignores the warning and refuses to act, or encourages the down-grade movement, then trouble supervenes, soon or late!

This "thought-condition" is not a matter of capricious selection, but of universal application! There is not a man or woman existing on this planet who is not subject to the law, nor is there one who may escape the penalty of its disobedience! Each human entity is amply equipped with every essential to moral discernment, wise selection, and that divine inspiration which will enable him to choose the *upward* grade; but if he prefers the *lower*, then, his being the choice, his must be the penalty of folly—or worse.

Each one of us, then, being free to choose his path, must abide by the consequences of his choice! Each brain being necessarily *inspired*, each one of us should, then, be careful to draw inspiration from a source of good and not from evil! If we fail in this act of circumspection, let us be honest enough to blame ourselves and not what we call "Fate," by which we mean Providence—God!

"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

A question often put to me in the connection runs thus :
" Oh, it's all nonsense, your claim to be inspired ; why, you might just as well say that I'm inspired if I happen to make a good deal on 'Change or pull off a good thing on a race ! "

Good friend, that is precisely what I *do* say ! *I* am inspired to write this book, for example, just as *you* are inspired to perform each one of your life's works, and it is because man cannot or *will* not understand this simple question that so much confusion exists, and so much good that he might otherwise attain to is lost !

But, as this—as all other of our life's concerns—is capable of common-sense demonstration, let us apply that practical test to it.

Put it to yourself in this way : When you rise in the morning, after a good night's rest, your impulse not infrequently is to be grateful to "some power" for your refreshing slumber, and for a moment your gratitude nearly impels you to say "Thank God !" But, busy thoughts for the day's occupations crowding into your brain one after another, crowd out the first impulse, and thus you forget to utter your Jubilata. Was that impulse inspired, think you ?

Again, you open your morning's letters, and one among them claims your attention ; it is an earnest appeal for assistance. You think it rings true, and Conscience suggests help ! but Will says—humbug ! and you withhold your aid. You afterwards find the case was one of genuine distress, and vain regrets are yours because of your uncharitableness. Do you think your first generous thought was inspired ?

Then, during the day, you cherish many beautiful thoughts and high ideals, and your inward monitor says :
" Give them free play and your life will be broader,

sweeter, happier!" but the cares of life, and its many distractions and pleasures claim your regard, and so you forget!

Or, you may have a besetting sin or a secret vice; what you call your "better self" cries out to you a dozen times a day to resist the ever-present temptation, and you conquer again and again; but you are impelled forward by Desire, and so allured and fascinated by Anticipation, that you eventually succumb, and so—you fall!

Friend and fellow-traveller on the world's highway, do not such little incidents as these occur in our lives, in your life and mine, daily? Do they not in many a life constitute its cross; and yet, think you they are devoid of purpose, that they have no meaning and convey no message? Do you think that these everyday occurrences which help to mould our natures in the Here and shape our destiny in the Hereafter, are as stray flecks of foam on life's billows and have no more meaning in the mystery of being than the mote in the sunbeam? Can you not read the meaning of the Message and discern the Purpose behind what it pleases you to call the "commonplaces of life," and, moreover, does it not occur to you that these "commonplaces" are no more *chance trivialities* than the mote in the sunbeam is a blind chance?

All is a result of LAW, and so you will find it to be, soon or late!

Your thoughts, and mine, are no more a matter of chance, of causeless indetermination, than the teeming, invisible life in a drop of water is a fortuity. Your thoughts and mine are INSPIRED, and, whether you admit it or not, the LAW still operates and will operate despite your lack of perception.

But, fellow-toiler in life's fields, let us discuss this matter between ourselves, as it were, for I veritably believe that in all the world we shall not find a more interesting subject, nor one of more importance to our being.

Getting away from the old idea that at the great "dis-solution" the soul will occupy some ill-defined position somewhere in the unknown Beyond, and there exist in some equally ill-defined condition, waiting for some far-off Judgment Day, we at once awaken to a nearer, more intelligible form of a future life—an existence based upon the deductions of common sense, affirmed by the Ancients, vouched for by Christ Himself, and substantiated by voluminous testimony the last nineteen hundred years!

This "future" existence, although to some still sounding far away, is still very near, very real, very human; it is conducted along common-sense, utilitarian lines, and is of practical application to human life and human needs.

Every chapter of this book points to the fact that this "future" is no longer in the FUTURE but in the PRESENT. It intermingles, interpenetrates, and interacts with this earth-life of ours in a thousand ways, and yet man himself—whom all this interaction is intended to serve—stands outside the play and takes no part in the great drama because, in his wilful blindness, *the other players remain invisible!*

Friend, does it not occur to you that that which you see with your fleshly eyes is but an infinitesimal speck in the myriad forms of teeming, marvellous, astounding LIFE in the measureless illimitability of God's vast universe?

Do you not perceive that, if on your own earth-plane there be another form of physical life as invisible to mortal sight as beyond mortal understanding, there may yet be other forms of super-physical life—if you admit the super-physical, as I suppose you do—which, although you cannot see or understand to-day, may become both visible and intelligible under the altered conditions of to-morrow?

Man's physical life is very narrow, restricted, limited in many instances. He cannot see far beyond his nose, because of the fleshly veil which obstructs his vision; but tear down with a rude hand this carnal curtain which has con-

cealed the living truth, or pierce it through and through with the inner light of the spiritual or super-physical body, and many things that have been hidden will become revealed.

Bereft of the dense screen which obscured our mortal vision, what is it that we behold there in the Beyond? What is that, away in that "Hidden Land," which throbs and pulsates with conscious, active, personal life so near our own, aye, intermingling with it, interacting with it, but of which we had no conception? Whose forms are those which for a moment don a well-known garb or display a well-remembered ornament so that we may recognise and, recognising, understand? Who are those who repeat a well-known phrase, or remind us of a secret we thought lay buried among the ashes of a dead past? Whose the forms which appear to us in well-remembered shapes, and whose the voices we hear uttering well-remembered words which we believed were swallowed up by "death" and sealed for evermore by the closed portals of the tomb?

These, friends, are they who have preceded us to the "Land of Realities," while we still remain behind in "Shadowland"! These are they who, loving us in our earth-life, love us still in their brighter home and *would help us if we would but permit it!*

These are they who, as wives, husbands, children, brothers, sisters, lovers, friends, in the earth-state, passed on to a newer, fuller, richer life, and would again clasp hands across the grave's yawning gulf if we would but meet them half-way!

These silent and unseen watchers of what men call the UNKNOWN are, nevertheless, capable of becoming audible to mortal ears and visible even to fleshly eyes. Although super-physical, they can communicate and co-operate with the physical; and although supernal, they can still mingle and interact with the earthly!

They stand ready and fully equipped for a forward

movement all along the line, but they may not advance till man himself gives the word of command. Silent, and unperceived by us, they stand, waiting for that signal ; but man, engrossed entirely with his material affairs, sees them not nor hears their oft-repeated cry " How long ? "

Yet, to some among us does that cry come, as it has come to certain seers and prophets down the vistas of Time, and through these gifted ones man is beginning to listen and to heed ! Through those who see, and hear, and understand, we know that unwonted activity is noticed in the ranks of this super-physical host, and that preparation for a general forward movement—earthwards—is being made. The celestials are advancing to the conquest of the terrestrials, and man being the objective, man will be conquered by SERVICE and LOVE !

Still, I hear it asked by the timid and the incredulous : " How can this be ; how can these unseen, silent, immaterial beings help us ; these who possess no form visible to us nor voices that reach our ears ? Even supposing that we were willing they should do so, how is it possible for beings in another world, in another life, possessing other forms and possibly moved, influenced, and governed by other considerations, to be of service to us in this earth-life ? How can such things be ? "

Oh, ye of little faith ! These are the same old questions that have been asked these many thousand years with the same weary reiteration, and answered, with the same strong belief born of knowledge, by many a man whose eyes saw the light and whose ears caught the sound of Truth's ringing notes peeling forth from out the Invisible.

Listen, ye fearful ones ! Did you ever know in all your life's experience that you have been aided or assisted in any way or by anything else *than* the unseen, the silent, the immaterial ?

Do you believe the house you live in, the clothes you wear, the musical instrument you play upon, are anything

but the result—the effect—of the Hidden, the Unseen, the Silent, the Immaterial?

Put it in this way. A friend helps you with a loan of hard cash. Good! You get the hard, shining metal, which is material enough in strict verity; but, friend, this metallic aid, this "friend in need," is but the material expression of the unseen, silent, *immaterial* agency which suggested the loan to your friend's "thought-principle"!

Again, you are in the upper story of a burning house; your way is cut off by the staircase—which is in flames. Your only chance of safety lies in the fire-escape! Presently this apparatus is placed against the house; you are helped into it by the brawny arms of a gallant fireman, and you are saved just in the nick of time. This, surely, is irrefutable evidence of *material* aid! Friend, you err! Here again the silent, the unseen, the *immaterial* come to your aid! The fire-escape is but the material expression of the beneficent *thought* of the man who invented it to save life, and the gallant fireman is but the physical instrument of the fire-department whose entire administration is, in turn, but the material expression of the immaterial *thought*-power which organised it!

Take a further example. You are suffering from the most acute form of appendicitis, we will say, and an immediate operation is considered imperative to give you a chance of life. The operation is performed by skilful surgeons, and you recover. "Surely," you exclaim, "I may here claim that my life was saved by physical means!" Good sir, why will you run full tilt against these *material* barriers which you raise against your better perception? Cannot you perceive that the shining knives and the many surgical appliances used by the operators, and also the operators themselves, were but the *physical* instruments of the beneficent *immaterial* *thought*-power devoted to the study and treatment of appendicitis by clever physicians and surgeons years before? Every surgical instrument used

for the operation, and without which the operation could not have been performed, nor your life saved, perhaps, was but the *material* expression of deep study and patient *thought*.

The skilful hand of the surgeon being part of the physical body — indwelling with the super-physical body in one habitation—is but again the *instrument* of the “thinking principle” of the brain, which in turn is dominated and controlled by the “Will,” and which, although supreme, is not *material* but IMMATERIAL!

Yet one more example—the Organ! In this wonderful instrument you seem to have before you a most complete refutation of this doctrine of immateriality; the entire mass of the structure being composed of material particles, such as wood, metal, ivory, leather, etc., the whole affording proof that the organ, at least, is MATTER! You sit down at the console and, provided you be a skilled player, you draw from the organ’s golden pipes and hidden mechanism the most soul-entrancing strains of heaven-like music that human ears may listen to on this plane of life. Your triumph seems complete in that, in your thoughtless way, you again set up your *material* standard and conclude that here, at least, you have proof of your contention. But once again you err! What you see and touch, that which entrances your soul with its waves of sound and billows of harmony, that beautiful masterpiece of man, with its ivory manuals and golden front, which produces under your skilful fingers such celestial symphonies, is nothing but the *materialised expression of centuries of Thought*, another crystallised form of the Immaterial. Monk and priest, prince and peasant, church and laity, each in turn, in the days that are dead, gave freely of their *thought-power* so that this most glorious of all earthly instruments of music might be created for man’s enjoyment!

Your organ is thus but a *material* EFFECT; the CAUSE

must again be looked for in the silent, the unseen, the **IMMATERIAL**!

Now, in the name of common sense—that standard guide which is most suitable to man's mundane affairs, and which we shall afterwards learn is the basic principle of universal laws—let us have done with this inconsistent, illogical, and indefensible attitude, and betake ourselves to one which we may adopt with that complete confidence born of practical, everyday knowledge.

Ye who do not know, but would learn—I thought *I* knew, but I did not till quite recently—try to understand that everything you see and touch, every one of your earthly surroundings, every picture in your sumptuous *salon*, each item of the costly *bric-à-brac*, and every material possession in this world which contributes to your pleasure: everything tangible, ponderable, and visible to your mortal sight in the terrestrial, is nothing but a materialised form of the silent and unseen, the intangible and imponderable, the Immaterial, the result of Thought—the **SPIRIT**!

Thought, directed by Will, becomes crystallised into the material, and thus, living our earth-life amid many materialities, many of us lose our sense of proportion and fail to distinguish between Cause and Effect!

Being physical in his natural body, which, as a rule, is the only part of his being he understands, or *thinks* he understands, man so inclines towards the physical as to lose touch altogether with the super-physical part of himself, and in thus choosing the physical, the material—Matter—for the immaterial—the Spiritual—he grasps at the shadow and loses the substance.

Everything, then, which surrounds you in your earth-life is but **EFFECT**. The **CAUSE** will be found either in the “thought-power” of the Great Creative Principle—God, or in Man; man incarnate and man discarnate; in man living and in man so-called “dead”; in the active life Here and in the *continued* life Hereafter.

And herein lies the great SECRET, that Hidden Something which, with rare exceptions, has so sorely perplexed the poor human brain throughout the centuries. This much-misunderstood question of the "Hidden Self" has caused more trouble and sorrow, more sin and suffering, more repentance and unrepentance, more despair in this world and remorse in the next than all other questions affecting mundane life. Surely it is time we understood it! Think for a moment, and all will become clear to your minds, as it became clear to mine after reflection.

If all your surroundings on this planet be the result of either auto-suggestion or outside inspiration—in other words, "thought-power" either of God or man—then it follows that man, in his incarnate condition, must be endowed with certain suggestive faculties of a super-physical nature which enable him, in a certain sense, to become Creative.

Let us not, then, confound auto-suggestion, or that which is suggested to us from within, with outside or independent suggestion or inspiration, because there is a wide difference between the twain.

Each one of us is endowed with the Divine "thought-principle," and thus each entity is equipped with the common, yet mysterious, power of "auto-suggestion"! But, marvellous though this faculty be, it is subject to many limitations—only one of which need be referred to here.

This inborn thought-principle—or the immaterial, the unseen, the super-physical part of us pent up in the habitation of the physical body, and moving for many years on the earth-plane—obviously takes on many of the earth-conditions and so becomes of the earth, earthy; of slow vibratory powers; dense, coarse, and, in many instances, of low mental calibre. To such, thoughts would come slowly and then be of limited capacity, while with the best amongst us it is clear that constant association with mundane affairs would necessarily limit thought-flight, and so we should often fall to the ground and lie prone upon the

world's dust-heaps *were we entirely restricted by the limitations set by this inward, auto-suggestive faculty.*

Just as the capitalist, for example, who invests his money in a cotton-mill, is bound to seek outside aid and take in partners possessing the necessary experience and knowledge of technique before he may succeed in his venture, so must man in the flesh invoke the co-operation of the "higher intelligences" of an outside super-physical sphere before his thought-power may become of high intellectual order.

Briefly, our own auto-suggestive faculty—God-implanted though it be—loses lustre, brilliancy, power, owing to its constant companionship with the grosser fleshly body! To rely upon it entirely to secure the best results of life would be foolish, because it would surely fail us.

Thus, then, are we compelled to seek the outside aid of INSPIRATION to enable us to achieve success, just as the capitalist must secure outside aid to enable him to succeed in his affairs.

In the exercise of these faculties—auto-suggestion and inspiration—he may either employ them in an individual sense or in suggesting ideas to, and then assisting, others. He may plot, plan, scheme, and invent exclusively for his own special benefit; or he may disclose to another certain discoveries as a result of applied thought, and thus suggest to and inspire *him* with new ideas and a fresh current of thought.

In other words, man, being a free agent here as elsewhere, may employ his "thought-faculty" exclusively in the interests of SELF, or in a way to become SELFLESS!

Man, then, in his incarnate condition, has the power of suggesting to another something that he might do, but of which he had never thought; in other words, this power is that of mind suggesting to, and communicating with, mind, from points that may be near together or far apart. If the communicants be in the same town, personal communication is usually the medium employed. If they be in

distant countries, then communication is made through the medium of a letter, the telegraph cable, or the telephone. Briefly, communication between mind and mind in the earth-life, or the *incarnate* state of man, is admitted to be not only a matter of common, everyday occurrence, but an essentiality to human economics. It is, moreover, known that this constant, uninterrupted "thought-current," running between man and man, is as essential to human life as is the constant flow of the "blood-current" through the venous system of the body; cut off either one or the other and man would stagnate and die!

One more step, and you will have reached the goal!

If man in his incarnate or *lower state* possesses the power of thought-suggestion, thought-transference, thought-interchange, or, in other words, the power of mind communicating with mind in distant countries, by various means and through many media, it follows that in his discarnate or *higher condition* he will still retain the faculty. It is now known that he not only does this, but that *he considerably increases and develops this power owing to the natural progressive spiritual evolution which necessarily takes place on the super-physical body breaking away from the trammels of the flesh.*

That this is so is borne out by a mass of evidence from the early times of ancient peoples down to present-day experience, the proofs of which need not be repeated.

Accepting, then, the indubitable fact that, although the physical body falls away and dissolves again into Mother Earth, the other part of man, his super-physical body, lives on in continued life and in retention of all his earth-faculties of speech, sight, hearing—it must occur to you, if you will but think for a moment, that what is possible in the incarnate condition *must* be possible in the discarnate!

If you, friend, contend it is not so, then you declare the Old Testament to be a lie, the New Testament a lie, the doctrine of Christ a lie, that of the early Apostolic Church

a lie; every man and woman down the ages who has testified to the Truth has lied; those who testify to it to-day are liars; and indeed, all are liars but yourself, you who, in denying the position, make yourself out to be the only veritable manifest truth in the visible universe.

Now realise once and for ever that God does not implant for a brief space in incarnate man a portion of Himself and then capriciously change it into something else in his discarnate state.

That God-implanted Something in man is part of the indestructible essence of the Eternal, and it may, therefore, not be changed in this or any other form of existence!

The spirit in man, in spite of the impurities which it gathers by contact with mortal flesh, is divine, and durable as the Everlasting; and while capable and willing to serve man while yet incarnated in the physical, it gains puissance as the carnal falls away and mingles again with its native elements.

Thus are spirits discarnate enabled to communicate with their brethren still in the flesh, and thus it comes about that you, timid doubters, may hold converse across the grave with your beloved "dead," with wife or mother, husband or child, lover or friend, and in this converse find such comfort and hope as have never yet been yours since the tomb's heavy slab sealed—as you thought, for ever—your dear ones from your mortal sight. I, who write these lines, tell you so; I, a plain, level-headed man of the world, claiming to have at least an individual share of common sense and an average equipment of practical, up-to-date shrewdness, tell you so; and, moreover, I tell you so because I know; because *my* dear ones have held out loving hands to me across death's abyss, and spoken loving words of encouragement and hope from out the silence of the tomb!

I further know that not only do our dear "dead" come back to assure us of their continued "life," and give us

loving greeting from their bright "Land of Realities," but others come to give us greeting from spheres farther removed from the earth-life than that plane whence come many of those who once dwelt here in fleshly garb.

These shining ones from the Great Beyond bridge the distance between heaven's higher reaches and this world by a great viaduct of SERVICE, undertaken with no thought of Self, and thus it is that they are permitted by the Most High to hold commune with the sons of men yet incarnate. SERVICE is the Alpha of this mighty work and LOVE its Omega.

But, before they may make contact with mortal flesh they must leave the puissance of their high vibratory or magnetic glory behind them, and come to earth in that lowly form in which they find man's incarnated spirit.

Let us make this quite clear by a simple illustration in physics.

Mortal flesh, being on the plane of slow vibration, cannot make contact with higher planes of vibration without the pain of violent shock and consequent danger to life. The small electric battery, for example, used in ordinary massage, with its high vibratory motion, must be toned down and attuned to the lower rates of vibration of the human body, otherwise a painful shock will be experienced.

Increase the size of the battery, and charge it with a more powerful current and higher vibratory force, and its contact with the fleshly body would be fatal.

Hence it is that, as discarnate spirit is of higher vibratory power than spirit yet incarnated in mortal man, and as, moreover, the waves of vibration necessarily increase as spirit evolves and ascends to higher spheres of spiritual life, so must these celestial visitants, in their self-imposed mission of SERVICE to the human race, tone down their higher rates of spiritual vibration before they may make contact with mortal flesh.

Each spiritual being is invested with certain radiant energy, always vibratory, and ascending or descending in a scale of proportion exactly fitted to its separate spiritual condition. Think, then, of the enormous abnegation of SELF involved in this downward flight earthwards!

Ye who would understand but still remain in doubt, ponder well on this and picture in your inmost mind the awful sacrifice of those who, for the sake of Love Divine, leave behind their angel state and make surrender of their eternal glory to the low estate of mortal man!

Surrounding us on every side are countless bands of spirit-forms, silent watchers of the game of Life, and from out the ranks of this great host come many souls who love us well and would that they might help. Those who have known and loved us here are among the unseen watchers of this our earth-life; and see you not, ye shrinkers from these living forms, how they might help if you would but overcome your timid fears and carking doubts?

Think not that you "call them up from the grave" and so break their repose, because our dear "dead" are *not* in the grave, nor are they elsewhere in the universe—in a state of Nirvana or aimless repose, waiting on in that useless, wasteful condition for some remote Judgment Day. Our "dead" are living, active personalities, moving among us, interpenetrating and interacting with our everyday life, *would we but realise it!*

Then forming, as they may, part of the Christ-Sphere, we will say, they are co-workers with Him in the emancipation of the human race from human errors and sins, and are but too willing to help us if we will but ask their aid.

Banish, therefore, once and for ay the thought that, in holding intercourse with the so-called "dead," we "call them up" and thus break their repose. This is an egregious error of the Western Church, and it is time it were killed and cast out. To "call them up" is to argue

they are down below, living out a purposeless existence in some undefined underworld! Cast the idea out of your mind, friend, as you would cast out a poisonous growth!

Put it to yourself in that common-sense, practical way in which you profess to conduct all your affairs, and you will at once perceive what practical shape this unwonted item in your life's programme assumes, and how this proffered aid of spirit-people might be utilised and incorporated with the scheme of human economics.

Admitting, as I think you must, that the law of eternal progression is universal in its application, it must necessarily apply to man in his successive forms of existence! The earth-life, then, is but one form of existence, as the next, or Hades-life, is another; but, between the Hades-life and the Eternal there are myriad forms of progressive life, each one a single step in that celestial ladder whose topmost rungs are even far beyond the ken of angels. "In my Father's house are many mansions," said the Christ; and as the universal scheme of heaven's hierarchy is SERVICE, LOVE, from out any one of these "many mansions," then, may help to man proceed!

Life, therefore, being progressive, it follows that at each successive stage the spiritual body assumes a higher form and greater powers, and thus it transcends man in each and every faculty known to human life because it is supernal!

Does it not now occur to you that, as these friends whom you have known in the earth-life, and other would-be helpers from many a one of these celestial "mansions," are not only equipped with super-physical faculties which far exceed your own, but are willing to place them at your disposal, would you but accept their proffered aid, a veritable treasure-house of knowledge, wisdom, and power is thus placed within your reach?

Just a few words more and I have done.

Inborn within each one of us is our own immortal

spirit, equipped with its God-implemented thought-power—Will and Conscience.

Outside these, again, are countless spirit-forms of every degree of spiritual life and celestial puissance, possessing thought-power of a higher degree than human thought, as also power of suggestion, or thought-transference, or thought-communication.

Now, out of all this we may perceive that hints, suggestions, thoughts may come to our brain from some of those multitudinous influences, this vast spirit-life incessantly interacting and interpenetrating with this earth-life of ours. Moreover, these ideas may, conceivably so, be communicated to our own "thinking principle," our own super-physical body, by other spirit-entities, just as we in the flesh suggest ideas one to the other.

Having admitted so much, we admit INSPIRATION! and this is how each one of us becomes Inspired!

Coupled with this fact is that of FREEDOM! Each one of us, being free, *each may choose his own source of Inspiration.*

If the choice be Good, then results are Good. If Evil, Evil comes! Ours is the choice, ours the responsibility!

Let Wisdom direct our choice!

Do you not see that as "Love" and "Service" to mankind are the beginning of celestial life, and that these must proceed till Time shall be no more, you, in your everyday life, may claim your share of this super-physical aid and celestial co-operation, once you set up and maintain simple conditions which you or any man may establish?

These conditions involve neither orthodox prayer nor foolish fasting; no scourgings, or penance, or ascetic austerity; nor does it follow, *ceteris paribus*, that the anchorite would necessarily stand a better chance of establishing them than the man of the world. A simple, firm, unshrinking belief that the so-called "dead" live on, and that the life beyond, although unseen, yet mingles and

interacts with our own ; that these "dead " can and *do* come back to help the "living," coupled with fervent, practical everyday prayer to be permitted to realise and participate in this co-operative work going on between the two spheres of life, and **THE REST WILL FOLLOW !**

And of this we may be assured, that there is nothing in life worth having that these supernal friends are not prepared to give ; nothing that man may desire to complete his equipment in this world and prepare him for his journey to the next that they will withhold.

They can give you freely of knowledge and wisdom, the twain from which is born **POWER !** Thus equipped, you may go forth and conquer in any of life's battlefields !



CHAPTER XVI

A SYNOPSIS

"He brought me now unto a hill exceeding high, and, from that lofty vantage-ground, lo ! at my feet I saw spread out all those fair scenes through which my guide had erstwhile led me."

I WOULD now ask the friends who have followed me thus far through these pages to look at the entire matter synoptically, partly for the reason that the many propositions advanced may be cleared up in a business-like manner, and partly for the convenience of being able to obtain a bird's-eye view of the entire position.

While being aware that some of the ground I have gone over has been worked by many a man before me, I am yet conscious of having, at least, turned a new furrow here and there which may prove, eventually, to be fruitful soil. But, be this as it may, let us proceed with our synopsis.

SPIRITUALISM—A MISUNDERSTOOD SCIENCE !

One of the old philosophers said : "The consciousness of ignorance prevents error." Shakespeare, many centuries later, affirmed that—

"Ignorance is the curse of God,
Knowledge the wing wherewith we fly to heaven !"

To-day it may be contended that, while intellectual progression is characteristic of the age, ignorance yet clings as a blight to far too many people ; and those who can—each in his own way—should never cease to throw upon the dark places of their brother's mind the broad light of knowledge and understanding just as it comes to them.

Now what is this "Spiritualism" of which we hear so much to-day? What *is* this particular form of the occult sciences which is making so great a stir in the world just now? Is it really an emanation from the Devil—as physical science was so regarded a few hundred years ago by the foolish and the ignorant—or is it, as physical science has itself proved to be, a beneficence which man would do well to accept?

The friends who have followed me through these chapters know full well that never have I taken them out of their depth, nor have I floundered myself. Together have we navigated the waters, and never have we found the necessity for circumnavigation or even for circumlocution! Certain problems there were which required solution and demonstration, and they have been solved and demonstrated!

It has become manifest to us that that which is called the "Hidden" is no longer hidden. The word was, therefore, a *misnomer*!

Science, whether physical or spiritual, is still SCIENCE, or, to give it its dictionary interpretation, "*Knowledge systematised; truth ascertained; pursuit of knowledge or truth for its own sake*"; and you, friends, who have given me sympathy and support, have helped me to establish this fresh branch of a multiform philosophy which, although as old as the hills, is still new, very new, to quite a number of people! Together we have admitted that this branch of science has claims upon our consideration, and we have also felt constrained to admit its plain and reasonable demand for necessary allocation in the great scheme of moral and natural philosophy and universal economy.

We have, moreover, learned how to piece our separate individualities into the mighty fabric of God's universal laws, and so, while still in the flesh, to become part of the Infinite!

Surely so sorely a misunderstood part of a great science

claims our regard ; and to most of us must come the conviction that, in demonstrating it, we have done our duty to our fellow-men and to ourselves !

MODERN PHILOSOPHY SURRENDERS TO SPIRITUAL SCIENCE

As a tribute to its verities there is, as we have seen, hardly a *savant* living to-day who has not dethroned NATURALISM and invested SPIRITUALISM with the regal insignia of orb, sceptre, and crown !

This imperfectly understood science has been investigated, as we have observed, by hundreds, nay, by thousands of men and women in every civilised country in the world, many of whom bear names illustrious in contemporary philosophy, and who are renowned in literature, science, or art.

Just as these THINKERS have laid their tribute to Spiritual science on Truth's altar for all men to behold ; just as *I* saw the necessity of admitting its truths and recognising its beneficence ; just as you, who may now see eye to eye with me, have recognised a similar necessity, so will, in time, those of lesser minds come to regard it. Those who are *not* thinkers, those who shy at spiritualism as a timid horse shies at its own shadow in the moonlight, will yet learn to look upon it with fearless eyes and unshrinking mien, and looking, behold in it that which will give them Courage, Rest, Content, the Promise of Christ, The Peace of God.

We are dealing here with the Immortal, and no man may lightly deal with it, or for long ignore it ; he may brush it aside for the moment and profess to discard it as having no part in *his* scheme of life ; he may even live his life through to the end without finding any necessity for its admission into the economy of *his* daily work, but thus far he may go, and then—Recognition !

The immortal, the super-physical, is in the Here and Now, as much as in the Then ! Let us, therefore, recognise it and, in this recognition, let our tribute to its

verity lie. Do not let us wait till physical death forces recognition in upon the super-physical life, because therein would lie folly.

The great philosophers of the world have given in *their* recognition; let us hand in *ours*, you and I, good friends, and no after-regrets will then vex us.

TWO BODIES IN ONE FLESH!

There is no earthly "Partnership" of which man knows so little as that between the "natural" and the "spiritual" body!

Yet, there is no partnership of such transcendent importance!

Is it not an anomaly—an *omnium gatherum*—this existent yet unknown partnership; and would it not be as a screamingly funny farce were it not charged with touching pathos and struck through and through with deep tragedy?

Here we are, friends, each one of us, pent up with another personality—a living, active, thinking, working replica of ourselves; a close partner, sharing with us the good and the bad, the ups and the downs, life's joys and sorrows, its pains and pleasures; and yet how many of us realise the position? How many of us "admit the twain in one flesh"?

We have seen that, side by side with us in our days' happenings, in all our life's concerns, in every one of our business transactions, as in our pleasures and occupations—apart from the more serious and solid side of life—there is a TWIN-BODY dwelling within our mortal habitation, and yet, ninety-nine people out of every hundred are *unaware of the partnership!*

This is, as we know, not a "sleeping" partner—this other part of ourselves—but a "working" one; so wide-awake, indeed, is this practically unknown yet ever-present partner that, when its twin physical body finds necessity to restore

exhausted energy by recuperative SLEEP, this other partner, this active personality, lives on and slumbers not, standing sentry over its fleshly partner and recommencing the partnership work, on the physical body rising refreshed and invigorated from its sleep-state !

Such is the tender consideration of this "sleepless" partner for its sleepy one that it actually withdraws from the physical body during its sleep-condition so that its rest shall be complete, its sleep sound !

During the sleep-state of the physical body, its super-physical partner may, and *does*, wander away to other conditions of life interpenetrating with, yet not of, the earth-life, and there beholds those scenes which, witnessed in our sleep-state, we describe as "the baseless fabric of a vision" but which will, hereafter, be found to be no "vision" but an actual scene out of *some other life* interacting with that of the earth-sphere.

At any rate, this "other part of ourselves," this twin-body of ours, this extra-active personality indwelling in the mortal habitation of our physical body, deserves far more attention and earnest regard than most of us pay to it, and *it is this point I would emphasise !*

For myself, I have but recently "discovered" this sleepless, active, personal "being," and I confess to chagrin at my folly, and shame because of my previous blindness. I, moreover, confess to some bitterness against those who ought to have known but did not ; against those "spiritual leaders" of ours who, seeing not themselves, cannot lead others. The blind cannot lead the blind ! But, as "the mill cannot grind with water that's past," so should we learn to see clearly to-day ; and then leave the "yesterday" to bury its own dead, and the "to-morrow" to take care of itself.

"All the past things are past and over :

The tasks are done, the tears are shed.

Yesterday's errors let yesterday cover,

Yesterday's wounds which smarted and bled

Are healed with the healing which Night has shed."

We, the physical part of us, have at length discovered that which was missing in our joint lives—this “Unknown Partner.” Let us, then, put him into his proper position; allocate to him that which is his due; work with him diligently and honourably all through our earth-life and, at the great “Dissolution,” hail him as the Dominant Partner and thus recognise the necessity for our own evanishment and his rightful claim to IMMORTALITY!

But, better still will it be if we recognise that the time to do this is Here and Now; here, during the existence of this life-partnership between the “natural” and the “spiritual” body, and not when “death” is about to sever for evermore this life-bond of the twin bodies!

The silver cord of life must be loosed and the golden bowl be broken, but there is no need for the super-physical body to stand aimlessly aside and witness “the pitcher broken at the fountain, or the wheel broken at the cistern.” Each one of us must indubitably cast his chrysalis shell of mortality, and the Poet-king of Israel had this in his mind when he said: “Then shall the dust return to the earth as it was.” But, friends, this, as we have now come to understand it, indicates change, not finality; the beginning, not the end; LIFE, not DEATH.

The wise Solomon was just as aware of this significant fact in that far-away time a thousand years before Christ as we are to-day, because to the above lines he added: “And the spirit shall return unto God who gave it.”

The “silver cord” which unites the mortal chrysalis with the indwelling psychic body must be loosed and severed before the immortal life within may soar upwards to the Infinite; and so we know—as Israel’s monarch knew—“The living twain within one flesh must each in turn yield up its parts, and so return again to that Great Source from whence it did proceed.”

The wise will heed; the foolish will remain heedless!

RELIGION AND SCIENCE AGREE

It has become manifest in these pages that one of life's great stumbling-blocks is incertitude, and it, perhaps, causes more serious falls on the great highway along which we are all journeying than anything else. Often, as we come to forked roads, do we find the sign-posts missing; while at times they are so numerous and contradictory as to confuse, and so we miss the way!

For countless centuries Religion set up no sign-posts along the roads laid out by Theology, and the man journeying thereupon stumbled along without a guiding hand. Science, coming along, set up so many, and in such untoward places, that when the weary wayfarer happened upon them he became puzzled and distressed, and so lost the road!

For fifty years or more thoughtful minds have been watching the conflict between Religion and Science and, recognising the acerbity on both sides, saw the hopelessness of reconciliation, so long, at least, as uncompromising hostility lasted.

To-day there is, as we have seen, every prospect of the complete combination and *rapprochement* of these two great world-forces at no distant date; and thus will man, for the first time in history, become acquainted with his super-physical nature—his true EGO!

But not without a struggle will Religion yield, for the reason that, the *amour-propre* of Churchmen being hurt, they will continue obdurate—for, in this life of many sufferings, few things hurt more than the smart of wounded vanity. It is being borne in upon the Church, by lay thinkers, that her theology is cold, her doctrines faulty, and her rituals, in many directions, foolish; and Churchmen naturally resent such intrusion upon her well-kept preserves from outside sources, from these lay poachers!

But, it has become clear to me that, among the thought-

ful on both sides, a better feeling prevails; and the Archbishop of York had this in view when he said: "*There is a call for a truce—a truce of God—a time to adjust misunderstandings.*"

You, good friends, seeing wherein lies your opportunity, nay, your duty to your own being, will have no difficulty in ranging yourselves alongside those who make for agreement, because between true religion and true science, whether physical or spiritual, there is not a vestige of disagreement; both are of the truth eternal, and both are, therefore, right!

The "camp-followers" on either side may—as these pages have shown—break forth into bitter quarrels, but they, in time, will learn wisdom and see the necessity of discipline, and so will they follow the wiser policy of their respective chiefs.

For the sake of the Church let us fervently hope that not only may these "camp-followers" call a speedy truce, but that this truce may prove, as the Archbishop put it—
A TRUCE OF GOD!

This is an age of incessant revelation, and neither religion nor science—whether the science of Physics or of Psychics—may dare affirm that it has reached finality. Each, in its own way, is compelled to limit its outlook and so admit its finitude.

Speaking of physical science, the Archbishop of York said: "*Largely under the influence of science, we have come to a greater and grander conception of God.*"

But we now find that Physics, failing to grasp certain truths pertaining to the UNSEEN, which naturally lie beyond the realms of Matter, turn to Psychics for the explanation!

Thus it comes about that that which a man *knows* necessarily bears but a small proportion to what he does not know!

Our woaded ancestors, for example, had just as much right to suppose that *they* had touched finality of human

existence as we have, or that the Druid priests, with their barbarous rites, represented a perfect form of religion. Their habits and religion suited the times, as do ours in this later age! There was, indeed, good in their life as in their religion! There is good in ours, as there is in all other forms of social and religious life, but he who founds a social system or a new form of religion, in this age or another, should be wise enough to write after it those two words, pregnant of the wisdom of prescience—*MUTATIS MUTANDIS!*

But, while physical science has been compelled to admit the existence of that mighty *FORCE* which dominates matter, and, therefore, man himself, it by no means follows that scientists will catch and harness it to the practical uses of everyday life as they have done with matter itself. Indeed, it would appear that, while admitting the existence of this dominating *POWER*, and recognising its potency, they still regard *MATTER* as of supreme importance.

Speaking of one of our greatest physicists—Sir William Crookes—Harold Begbie, in his *Master Workers*, tells of this distinguished philosopher's attitude in respect to spiritual science in these words:—

"The other day I asked him if he was nearer the goal, if he had begun to handle and examine the Great Mystery; and, as frankly as he uttered his faith to the British Association, he told me he had come to a brick wall. '*There is no bridge between the spiritual and the material world,*' he said, '*and I don't see how there can be.*'"

The interviewer continues:—

"He has tried to read the whisper of God in the manifestations of phenomena; he has essayed to approach the soul through the sense God had given him, and he admits that at present his hands strike themselves against brick and mortar. That is all; and he goes quietly on with his investigations into Radiant Matter without so much as rubbing the damaged knuckles."

Obviously, if the world has to wait the good pleasure of physicists for the explanation of what they term "spiritual phenomena," many generations will have passed onwards to the ante-room of Eternity before man may know HIMSELF!

Sir William Crookes, like many another investigator in the realms of the super-physical, has run up against his "brick wall" because he insists on employing material means to measure the immaterial. He has probably tried even to construct the "*bridge between the spiritual and the material*," whereof he speaks, by the same methods he employs in demonstrating physical phenomena. I know not! At any rate he has failed, and so he has turned again to Matter, leaving it to others to BUILD THE BRIDGE BETWEEN THE TWO WORLDS!

Those who undertake this stupendous task are, or may be, hopelessly unlearned in physical science, and may not, perhaps, know the difference between retort and crucible; indeed, the entire equipment of a scientific laboratory would be as unsuited, and as useless, to the investigator of the spiritual as the gauzy garments of the East would be to an Arctic explorer.

"There is no bridge between the spiritual and the material world, and I don't see how there can be,"

said this great world-physicist. Nevertheless, that bridge exists, and *has* existed, for countless ages, but it has existed for the few only; a few prophets and seers who, finding the partly hidden, narrow way, themselves passed over and so kept open the slender line of communication between the two worlds for the benefit of others.

What is wanted to-day is a wider, freer, easier bridge; a broad, spacious viaduct of mighty proportions, well raised above the shoals and quicksands of life, and beyond reach of that deadly miasma arising as a poison-mist from the rancour of sects, the bitterness of dissension, and the blight of orthodoxy.

This stupendous highway—whereupon incarnate man

of all creeds and climes may, under certain conditions, hold communication with friends from across the border who have become discarnate, can be constructed easily enough, but not by human hands, nor by such means as are usually employed in building man's mightiest edifices. There is a way to build this bridge; but no scientist may rear it up by physical means, nor may a king construct it by the power of his might, or a millionaire finance it into existence. He who would help in this mighty task must, perforce, leave his physical tools behind!

You have seen in the pages of this book, friends and fellow-workers on this Eternal Viaduct, that it already exists, but, as heretofore, it exists for the few and not for the many. Your help and mine will aid in the work of extension, so that this bridge, which already spans the vast abyss between two worlds, will grow into a fair structure, well supported on foundations laid of yore on the bed-rock of the Everlasting. Be not afraid; you will not be called upon to furnish drawings or estimates, nor to supply material or tools. The Great Architect has drawn the plans, and the Master-Builder—Christ—is employed on the mighty work; He asks but for labourers!

See you not now how Science must fail if she persists in attempting to achieve, by material means, that which can only be accomplished by super-material agency? Man, with his material hands, cannot grasp the immaterial; nor may any scientist measure the Infinite by a finite foot-rule, or weigh the Imponderable in the most up-to-date mundane scales of human invention.

This great physical scientist, working for a time in Psyche's fair domain, comes at last to a "dead wall," but it is a wall of his own making, because in that abode of the Personified Soul no walls rise up before the wayfarer, nor are there found any limitations to successive progression—*save those set by man himself!* Sir William Crookes thus set up his own limitations, his own "dead wall!"

In some directions physical science is, as we have seen in previous chapters, as narrow and orthodox as religion, and thus it is that much knowledge is lost to the world.

Many physicists admit the existence of some stupendous FORCE influencing Matter and controlling it by some super-mortal intelligence, and yet, unless they can weigh, measure, and determine this superior power by mortal standards, they abandon the investigation! "*To expect spiritual revelation from physical science is to look for the impossible,*" said the author of *Master Workers*, as a result of his interview with Sir William Crookes, and it is just here that this great scientist leaves this transcendent subject, leaves it to others—workers in the domains of the super-physical—to investigate and then build the great bridge connecting two worlds.

Nevertheless, although the pursuit of physical science narrows for him the field of spiritual research; although for a time he turns again to his beloved "Radiant Matter," and the other fascinations of the physical laboratory, the inner consciousness of the man leaps forth towards the Infinite.

"To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science,"

said this earnest physicist before the British Association, in speaking of the independent existence of SPIRIT; and thus it comes about that, although spiritual science may not, for a time at least, claim the services of Sir William Crookes, he would be only too glad to see others advance that branch of philosophy and build that bridge between the Here and the Hereafter which he, personally, had to abandon for another and, to him, a more attractive section of Science's vast circle.

Sir William Crookes' testimony, as, indeed, the testimony of all physicists to the verities of the super-physical, offers the surest guarantee to humanity that its investigation may

be undertaken as a legitimate and distinct part of Science, and that its establishment as a separate department of research, and its allocation in the ever-extending scheme of modern philosophy, will be recognised.

The attitude of physicists generally towards the super-physical is precisely that of Sir William Crookes, namely: "My investigations induce belief, but, owing to pressing duties in other directions, I have no time at present for further inquiry."

Thus it is that further investigation of the super-physical is left to those who are not physicists. Thus it is that you, my friends and co-workers—you, who lay no claim to knowledge of Physics—have found it necessary to continue, in the immaterial laboratories of Psyche, those investigations into the super-physical abandoned, for lack of means, by workers in the material laboratories of the Physicist. These pages reveal how well we have succeeded!

EXPERT TESTIMONY

With all our boasted progress and up-to-date emancipation from much thrall, we still cling to the idea that the evidence of *experts* is of more value than that of the *inexpert*. So it is, up to a certain point, but we should never forget that the acorn of to-day becomes the oak of to-morrow, and the pupil of yesterday becomes the teacher of to-day. In other words, all of us can, *ceteris paribus*, greatly improve ourselves by study, and thus advance on life's way to an extent that will ensure that silent, unseen, internal development which causes the bud to blossom into flower and fruit, and the novice to become the master!

Much expert testimony has, it is true, been produced in favour of the truth of spiritual science having been firmly established on the foundations of this twentieth century; and it has been admitted, in the works of the Rev. Arthur Chambers, among others, that "*there is not a phase of clairvoyant and clairaudient power recorded*

in Scripture for which a counterpart may not be found in present-day experience."

We have, moreover, seen that this "expert" evidence has been drawn from the pages of Holy Writ as well as from the most reliable sources of modern testimony; but what will stand us in better stead is the fact that we, individually, can now take this matter into our own strong hands and mould, fashion, and manipulate it in a manner that will force it to yield its own evidence of a nature that will satisfy once and for ay!

From Genesis to Revelations have we seen that, in regard to His manifestations to the sons of men, God is never a respecter of persons, in that His instruments have been chosen from all sorts and conditions of men and women *without distinction of class or creed!*

We have seen that, whether in the times of long ago or in this present day, "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust"; and so, to-day, will He endow those who seek spiritual manifestations with exactly that amount of psychic power suited to their individual temperament and —*no more!*

But, be not deceived in this, as I was for a time, because a little knowledge, here and now, of what this means will be of great moment to your lives, as it has been to mine.

This is the position: There is practically no limitation to a man's psychic power or spiritual force, because each spirit-entity, pent up for a time in mortal flesh, is part of the same essence and principle as the spirit-power or source from which it proceeds—that essence of which angels and archangels are fashioned; *it differs only in degree.* Man, then, sets his own limitations to his internal spiritual power or inner psychic force. God, never.

Jesus, recognising this, affirmed the principle right through His ministry: "He that believeth on Me, the works

that I do shall he do also; and greater works than these shall he do."

All that is needed now, as then, is Belief; and this is certain, that "according to your belief" *so will your psychic powers be!*

It follows from this that just as our nature is—our temperament, quality, degree—so will spiritual manifestations be vouchsafed to us! Just as our capacity for learning is, so will our knowledge be! This, and nothing more!

The man or woman who remains content with table-turning and furniture movement, or the more elementary forms of psychic phenomena witnessed at many a séance, will not encounter beings from high celestial spheres; and the palmist, astrologer, or crystal-gazer will still consort with their kind! As their mood is, so is their environment!

These exponents of a great science, although members of the Brotherhood, are, as we have seen, not of its "inner circle." They are the same, in essence and in principle, with the greatest psychics of ancient or modern times, but *they differ considerably in degree!* The pure stream of spiritualism flows not, therefore, their way!

Here, as elsewhere on all planes of life, the ceaseless law of "like attracts like" operates, and now, as then, the Christ question prevails: "Do men gather grapes of thorns, or figs of thistles?"

Just as our lives are, so is the result! "By their fruits ye shall know them."

In our individual lives we all of us can, if we choose, become **EXPERT** at anything we undertake, and can therefore furnish our separate quota of evidence. Each one of us can become a living manifest, and thus testify to the verity of spiritual science! Let us, therefore, see to it that, possessing this talent, we lay it not by in a napkin! Each one of us has it in his power to become a witness to the fact of **LIFE'S CONTINUITY** and, therefore, a witness of

the eternal truth that THERE IS NO DEATH! Let us see to it that we hide not this GREAT TRUTH from our fellow-mortals! Life's responsibilities are many and great; this is one of them!

We should not shirk our responsibilities!

You, having it in your power to become as great an "expert" in super-physical science, and so of benefiting your brother, as any one of our great physicists had of benefiting humanity by the development of *his* talent, will surely see to it that you lose not the opportunity! Think of the privilege of understanding that which most men know not of, and of becoming a co-worker with those celestial beings who come to earth to aid in man's emancipation from—well, if I say the darkness of ignorance, it will suffice. "Ignorance is the curse of God."

See you your guerdon in this, and think you it is full recompense for your co-operation with angels?

LINKING UP THE TWO WORLDS

He who makes two blades of grass grow where but one grew before is a *pater patriæ*; and he or she who, with no thought of SELF, does aught in this world to help the People, passes onwards to the Hereafter with the knowledge of work performed, of a task accomplished!

The man who throws a viaduct across a valley to shorten the journey, and so mitigates the toil of man and beast, deserves well of his fellows. He or she who helps in bridging the vast gulf between *two worlds* is no less of a philanthropist!

Science, in her Physical aspect, has showered down upon the human race many a benefaction; still man, influenced largely by the intolerance of sacerdotalism, would have none of her aid for many centuries.

Science, donning her Psychic robes, now shows man how he may work to practical advantage in her spiritual domains, and how, without bricks or mortar, iron or stone,

he may construct a mighty viaduct between this world and the next of so durable a nature as to exist for all Time and through Eternity !

This stupendous structure, over which free intercourse may take place between earth and heaven, must be jointly built by man incarnate and by man discarnate, by spirit on earth and spirit in heaven, by man and angel, by man and God ! There will be no hindrance to the work, because prophets and saints and seers initiated it in the days that are long dead ; Christ confirmed it ; man and angel desire it ; and God wills it !

But, it must be confessed that certain forces, adversely operating, have hitherto interfered with its accomplishment. These forces—born of ecclesiasticism and fed by that gross superstition which ignorance and fear seem to beget of all religions—killed psychical research in the past, just as surely as the Inquisition killed its victims by faggot, rack, and block ; and so, throughout the rolling ages, that mighty bridge whereby man might pass over to visit angel, and angel, man, was never more than partly built !

Still, the light that dawned in the New World—that world which knew not Christ till many centuries of Time had rolled on towards Eternity's confines—has never waned, as we have seen ; and, after sixty years, it is now gathering power and brilliancy, and shedding its beams into human souls wherever man finds habitation.

Steam and electricity have linked up the Old World and the New so that man may pass freely from one to the other, yet man remains unsatisfied because he realises that the link which unites the Physical is but a prefigurement, a prototype of that mightier link which unites the Physical with the Spiritual, the Finite with the Infinite, man with angel, angel with God, the Here with the Hereafter.

Thus it is, then, that he awaits the *dénouement*, but he awaits it with perfect confidence, and in the firm belief that it is coming—nay, that it *has already come* !

The latest link in this endless chain of possibilities which binds the Physical together into one harmonious whole has recently been forged by Marconi! This advanced scientist has revealed to the human race a new feature in dynamics whereby, without the aid of the denser forms of matter, man may communicate with man across the confines of the terrestrial.

This new discovery has come upon mankind as an astounding revelation. But we who know what this book reveals, you who have followed me through its pages, together with those many millions of earnest seekers after truth Eternal who are helping to establish the NEW SCIENCE herein treated of, know full well that Marconi has but tapped that SOURCE SUPREME—that all-enveloping and all-pervading etheric MEDIUM which spirits use in calling, one to the other, across the vastness of the celestial!

He has caught the etheric waves and harnessed them to man's use, but in using the etheric he has tapped the imponderable, the silent, the Hidden, and so he has helped to join the Physical with the Super-physical, Matter with Spirit, Man with God. Thus has a physicist helped in building that GREAT BRIDGE LINKING UP TWO WORLDS!

And, while recognising that it will serve no purpose here to attempt to discuss this latest discovery in the media of communication between man and man in the terrestrial, an excellent purpose will, nevertheless, be served in emphasising the way in which communication between the terrestrial and the celestial *has been established, and how it can be maintained and extended!*

"Mediums" there are and *must* be between objects at a distance, whether in the physical world or between the physical and the super-physical. Many of us dislike the term "medium" because of possible fraud and charlatanism; you may dislike the word as I dislike it, because it may recall unpleasant remembrances; nevertheless, whether or no we like it, "mediums" there always were and always

will be, for the simple reason that every living human is and must be a "medium," *despite his or her individual feelings in the matter!*

This fact has been made abundantly clear in previous chapters!

Each one of us being necessarily a "medium," let us be careful, then, how we exercise this inborn faculty. Let us never forget that we may become media for good, as for folly and evil. We may become media whereby the most elemental "spiritualism" of the ordinary *séances* and "sittings" may be doled out to those who pay the small fee for admission, or we may become a medium of communication between the noblest and purest on earth and the highest of heaven's great hierarchy! Each one of us, man or woman, forms a link in that vast chain which connects the visible with the invisible, and we can so forge and fashion our separate individuality and fit it into this universal chain that it may become helpful, strong, durable, or manipulate it so as to render it weak, useless, and even dangerous!

As "mediums" each one of us has individual responsibilities, and, though many perceive it not, yet each separate responsibility carries with it its just and fitting reward. Strict accounts of each life are kept with scrupulous exactitude, and, at the end, equitable audit will be made so that each may receive that which is strictly and justly due, and no more!

Many are forging their mediumistic links at those furnaces wherein burn the fires that purge the dross from the ore and set the golden metal free; the link forged therefrom is fair and strong and goodly to behold. Many there are who would make a shapely link and set it in the great chain that binds the worlds together, but have not the means at hand! This is accounted unto them as SERVICE, and their guerdon is as great as his who, possessing ample means, has forged *his* link of costly, ruddy gold!

The widow's mites, although of low intrinsic mundane value, were of high potential super-mundane worth. *"For all they did cast in of their abundance; but she of her want did cast in all that she had."*

Thousands there are—nay, millions—each in his or her way, humble though it be, who are helping to forge the many links of that vast chain connecting earth with heaven. Thus are they helping on the work of that stupendous viaduct which, thrown across the mighty gulf between the worlds, will open up the great highway whereon man and angel, journeying to and fro, may hold communion sweet and bring about "Peace on Earth and goodwill toward men."

Let our "mediumship" be of that quality which, emanating from the purest source, may draw down upon us the supernal intelligences of higher spheres, and so illumine and elevate our own lives that the light may reflect upon others and illumine their way so clearly that they may neither stumble nor fall.

"Mediums" we are and "mediums" we must remain, whether in this world or in the next; let us, then, recognise and accept the position, and make the most of our "mediumship."

This mediumistic gift is as a talent entrusted to our Stewardship, and, as we are fully aware that each steward's accounts will be carefully kept and accurately audited, let us see to it, when our term of office shall have expired, that ours are so kept that, at the great Audit Day, the Chief Auditor shall find no defalcations.

THE CHURCH'S LOST OPPORTUNITIES

It has become manifest throughout these pages that, to the observant among men, one of the saddest things to contemplate is the enormous waste of potential energy caused by lost opportunities.

The Christian Church may be taken as an abstract

principle, and the Protestant branch of it as a concrete case.

When British Protestantism broke off from the Mother Church, its opportunities were many and great; but, soon becoming engaged with its own schisms and dissensions, the process of dismemberment and disintegration set in. To-day, the Protestant branch of the great Christian religion has in turn produced so many new shoots and branches that they have become well-nigh innumerable.

But, numerous though these new growths be, the question which concerns those who suffer from a sorely mistaken and misunderstood Christianity is not so much whether the new shoots be stronger than the older branch, nor whether the twain together be stronger than the present Church of Rome, but whether any one of the multitudinous growths of these ecclesiasticisms—which, like slow-growing fungi, have sprung up and around the simple religion of the lowly Nazarene—satisfies your soul-hunger and mine?

For myself I can answer—No! But I can do more than this: I can answer for many of my readers; I can answer for millions of my fellow-mortals in every Christian country; I can answer for the vast majority of Christian people to-day—aye, even for the greater part of those who, being devout and *outwardly* orthodox, *form part of every congregation in every Christian church, of whatsoever denomination!*

Practically every man and woman to-day wants to know something of his or her own BEING! There is an uneasy feeling moving in the mind of every living Christian that something is lacking—something that *ought* to, and might, be ours, but which we do not possess; something faulty with the system of soul-training; something that leaves a great void in our natures that no Church can fill and not one of the many creedalisms of the Christian faith satisfy!

This movement, born of the natural desire to know

something of the "mystery of being," is, as we have concluded, universal; and there is a general reaching forth for that which we intuitively know is still within our grasp—were an opportunity made for us to seize it.

Roman Catholicism in England may, for the moment, plume itself on the success of its recent missionary work, owing to this country having become the "dumping ground" for cast-out Romanism from France, Portugal, and other countries. The Anglican church may console itself with the belief that, although much is wrong to-day, all will be well in time. Nonconformity may wax jubilant in that it still holds its congregations fairly well together; but underlying it all is that deep-down movement which, stirring the souls of men, is undermining the foundations of every existent form of Christian orthodox faith.

It has become plain to us that man's soul is at last reaching upwards to the LIGHT, and that he will find it in his own way, just as the life-germ in the peach-kernel finds its way by bursting asunder the imprisoning shell and then pushing up through the dark earth to the sun's light and warmth.

We, moreover, admit that the Churches still have it in their power to watch for these bursting soul-buds, and tend and care for them as they appear above ground, if they will but do so. Truly, they have lost much time; yet it is not too late to cast aside old worn-out methods and adopt a new, up-to-date system of intensive cultivation, whereby force and emphasis and spiritual knowledge, and then broad human sympathy and brotherly love, may form part of the equipment of God's ministers.

But, whatever may be said to the contrary, we, nathless, recognise there is lacking between church and laity that bond of confidence and sympathy which, born of those human affinities constituting the link connecting soul with soul, can draw nature to nature, heart to heart, and being to being. "One touch of nature makes the whole world kin,"

and it is just this *one* touch that the Christian minister lacks, save in rare cases.

Regretfully so, it must be admitted that the Christian minister is *not* in touch and harmony with the laity; and so those mysterious bonds of affinity which should draw soul and soul together have become so relaxed that the spirit of the layman wanders away from the spirit of the cleric and seeks other affinities, seeks them in its own way.

We, who stand aside and watch the play, therefore, feel constrained to say: "See to it, ye Churchmen of all denominations, before it is too late! You may retrieve the past, but you must teach—not Christ crucified, but Christ Living! Man wants a live, warm, comforting, *certain* religion, not the dead, cold, cheerless faith of incertitude taught by a worn-out sacerdotalism!"

Many of you schoolmen recognise the verities of spiritual science as taught in these pages and cognate works, but you must not only *recognise* the truth—you *must teach it and preach it!* This is the truth taught by your Wilberforces, your Chambersees, and your Campbells, and by many another Christian priest. These pioneers of a new spiritual state, realising the danger of their cold "dead-leaf" religion, would push the dead growth off and so make room for the new spring bud and blossom of a glad, vigorous faith—a faith of a nature to inspire certitude, love, and steadfast hope where there is now doubt, coldness, and chill despair.

Think no longer that your turn will be served by church millinery, by types, ceremonials, and rituals! Symbolical vestments are of little avail at God's altars against the true symbols of pure devotion poured forth from humble hearts and simple lives.

We, who think not as you think, would say unto you, be not deceived! Men and women can find the road to God in their own way. Truly, they would still ask you to pilot them, as they did when the gentle Nazarene chose the Twelve as guides, but they know your ways are tortuous

and uncertain, and so they will not follow. Retrace your steps, pick up the sign-posts left by the Apostles, set them up by the wayside for all men to behold, and thus will you make the path so clear that, if you again become leaders, you will not lack followers!

These sign-posts are the magnetism of sympathy and the alchemy of love—those human touches whereof Shakespeare spoke which “make all the world akin”; those chords in human nature which, once struck in our own hearts, throb and pulsate and go forth outwards and onwards till they reach the hearts of others and vibrate therein in sister chords of perfect harmony.

This is but the “Law of Attraction” which, ceaselessly operating on all planes of existence, picks up affinities as it works, and so binds heart to heart and soul to soul.

“Like attracts like” being, then, the universal law of God’s spheres, the cold soul of the cleric, who conducts the funeral rites at the grave of a dear one, can no more come into affinity with the warm, tender, yearning, throbbing soul of the sorrowing mother, husband, or wife, standing there by his side at the open grave, than may the iceberg from the frozen North find affinity in the fervid waters of a tropical sea.

The Church wants warm men, sympathetic men, loving men—men whose own souls, being in tune with God and Christ, can strike a tuneful chord in the souls of others. She cries out for men whose disposition is warm and inviting, attractive and hope-inspiring, full of fellow-feeling, human affection, and love, and who would, of the prodigality of their natures, give of their treasure freely to others and simply inundate their lives with its comforting, invigorating properties.

This quality of love divine is not rare; indeed, it is so constantly to be met with among the PEOPLE that men are beginning to wonder why it is so seldom met with among the PRIESTS!

Said one of your own fraternity :—

"I would to God that our teachers and preachers had less of the 'doctrine' of the cold, unsympathetic theologians and schoolmen, and more of the God-implanted instinct, the faith, and the spiritual sense of the little child."

To this all men will say—Amen !

KNOW THYSELF—HOW THOUGHT IS INSPIRED

A few words more and this "synopsis" will have ended.

Together we have seen much of this Spiritualism. We have admitted many things to-day that yesterday might have found us denying. We have seen that many things, still regarded by unreflective men and women as hidden, are not hidden but quite manifest.

It has, moreover, become clear to our understanding, now that we have subjected this question to the same common-sense standards by which we measure all other of our life's concerns, that this self-same "spiritualism," "occultism," or whatever may be the proper term, is not only a most interesting subject, but one that is capable of being translated into a LAW !

It thus becomes evident that, as material science is now turning towards the Invisible for the revealment of certain truths which Physics cannot grasp, investigators of spiritual "phenomena"—those who have become acquainted with at least *some* of the laws operating in the UNSEEN—should now come forward and elevate this knowledge into a SCIENCE !

Science, in whatever aspect she may appear, is, after all, but "*Truth ascertained; knowledge arranged under general truths and principles*"; and this being so, spiritual science should now take its place side by side with sister-sciences and so occupy its allocated position in the system of universal philosophy.

It also is abundantly clear to us that, unless this

be done, and promptly done, the world will be the poorer for its neglect of a really important and essential part of life's equipment!

The science of the purely material is, in its application to the material life, essential; but the mischief is that man has failed to understand that the science of the purely immaterial and *its* application to the everyday of life is just as essential—much more essential, indeed! But, whether or no he realises, and whether or no he understands, the Immaterial is working and influencing, interacting with and interpenetrating his Material Life in a thousand different ways. It would, therefore, be more than folly to remain blind if an opportunity for seeing be given, or continue deaf if hearing be offered.

We have seen how it follows that every human being is INSPIRED, and yet how many know it? Each separate entity is a "medium," and yet not a man in a thousand is aware of the fact! Each living man and woman possesses the power of inspiring others—the power of suggestion, thought-transference, telepathy, the power of sending forth thoughts and communicating with other minds in distant countries, aye, even with other spheres of life, and yet how few there be who grasp the truth!

I, in common with my fellows, possess this faculty among many others which man knows not of; but, like my confrères, I, in my ignorance, neglected it till well-nigh threescore and ten years had rolled over me. Tardily awakening to the living truth, I deem the time has come to make known what I have learned—*hinc illæ lacrimæ!*

May I ask you, who have been interested enough in this transcendent subject to follow me through this volume, whether you, too, awakening at length from the soul-sleep of ignorance, will now join forces with me in telling our brothers and sisters of the truths that *we* know of?

I ask this question because there is not a man or woman

who, having read what this book contains, may not tell his or her neighbour that which I have told you, namely, certain truths of which he had never heard! You may not be able to write books, address meetings, or become clairvoyant; but, realising the eternal truth interwoven in the leaves of this volume and of many cognate works, you may impart it to others in a thousand different ways.

And never fear of your mission, because the vast majority of men and women nowadays *want* to know something of these great truths lying behind what they still term the "occult" sciences, but which we, you and I, friends, have elevated into a well-defined "Spiritual Science."

Indeed, they want to know so much about this new Spiritual Science that it will require many teachers to instruct the vast masses hungering and thirsting after the truth. They want to know, among other things, what every true Christian wants to know, namely, if this new science—this new religion, if you will—will lead them even one step away from Christ and God? They want to know if this "spiritualism" is a soul-enervating cult, and if, as some foolish people seem to think, it leads to the downward grade and then to spiritual atrophy? Then, very naturally, they ask: "If I give up my present beliefs, my present form of Christian faith—faulty and unsatisfying though it may be—what do I get in return; what is my compensation; what my guerdon?"

In replying, let me put this question to them: Is there a man or woman who, having read this book through, and pondered well over its meaning, can honestly say that its teaching tends to lead poor, suffering humanity away from Christ or God?

Is there a line in it from cover to cover that derides Christ or denies God? Is there a single sentence that speaks lightly of the Gentle One, or blasphemes the Omnipotent? Is there a word spoken against the Christianity of Christ and the Fatherhood of God? Is

there a living soul that can charge me with treachery to the Lowly One who walked so sadly by the shores of Galilee's sea, and then gave up His sinless life on Calvary's grim slopes—gave it up, friends, for you and for me ?

Am I unmindful of this ; do I not know as well as any priest can tell me that "surely He hath borne our griefs, and carried our sorrows," and shall I now desert Him by leading my fellows away from Him whom all men now adore ?

"At the name of Jesus
Every knee shall bow,
Every tongue confess Him
King of Glory now.
In your hearts enthrone Him,
There let Him subdue
All that is not holy,
All that is not true."

This, then, is my answer ; and although no other is needed, I will yet add : The Spiritualism taught in these pages leads straight to Christ, straight into the EVERLASTING ARMS !

Moreover, it leads to many other things ; it leads to a real lively realisation of LIFE AT ITS BEST, to a life that is worth living, to a life that ends not in "death," but which continues in spite of the Great Dissolution !

This life leads to brightness, cheerfulness, hope ! to that joyous *gaieté de cœur* which is generally lacking in nearly every man or woman who professes one or the other of the many forms of Christian belief, or who conforms to one of its many rituals. It leads to certainty where now exists incertitude ; and to a bold, brave front where there is now craven fear. There is no "Death," and the grave can claim no Victory ! The Super-Physical rises superior to the Physical—and thus it is that MAN rises triumphant over Death !

It teaches love for the beautiful, and shows how the home may be illuminated with optimism and gladdened

by exultant rejoicing in the knowledge of the true meaning of life. It takes cognisance of humanity's buffetings and disappointments, its many burdens and sufferings, its sorrows and sadness. Would that it could transmute these into their antitheses, so that man might rejoice where he now sorrows, and rejoicing, cull the sweets from life and thus taste of little or naught of its bitterness.

Christ knows—none so well—of human weakness, of its temptations and perils, of its evil and darkness. "A Man of sorrows, and acquainted with grief" was our FRIEND—and thus it is that He who so well understands would have us know the *meaning* of life, and knowing, *live it at its best!*

Thus it is that the great army of Unseen Watchers, standing ever ready at the Master's call, come to such of us as invite them, to instruct us in our life's work. "Go forth, brothers, take your place among men wherever they may be assembled; for of this be assured, that in the sumptuous home of the rich, as in the humble cottage of the poor, all are waiting for the welcome tidings of joy and gladness. Teach brightness, inspire love, infuse hope; let your own being sparkle with the glee of life's exhilaration, and so shall you shed the sunshine of your mind on the lives of your fellows." This is the MESSAGE of Christ's "Watchers of the Spheres"—a message to you, friends, as to me!

Let us, then, go forth and take our place among men and women; among those to whom we have something to say, and who, provided we deliver our "message" with tact and judgment, will ever be willing to listen and glad to respond. In the palace of the king and in the hovel of the very poor, in the *salon* of the *litterati*, in the ball-room of the *grande dame*, in the theatre, the concert-hall, and the club, may this "message" be delivered just as well as in the cloistered shade of a monastery or within the gloomy precincts of a church. The "message" is one full of life's

sunshine and never of its shadows, and so it must appeal to each one of us, whatever may be our vocation.

Then this "spiritualism" enjoins on us something else. Realising that life is so full of carking cares and much suffering, it tells us plainly to abandon these wherever possible and betake ourselves to such harmless, joyous pleasures as may lie within our reach. Full well does it realise how wrong an interpretation has been put upon life's pleasures by many a sacerdotalist, who, out of the gloom of his own nature, has evolved a dreary moral philosophy which renders life well-nigh hardly worth living.

Happiness, sparkling vivacity, mirth, and a laughter-loving disposition is what is wanted in this life.

We want our music, our plays, our singing, our dancing, our football and cricket, our tennis, our skating, and as much sunny mirthfulness as ever we can crowd into our lives.

But it cannot be said that the religion of the day—at least, some notable forms of it—teach so exhilarating a code of social duties.

Here, then, is delivered to the sons of men tidings of a religion of hope, faith, brightness, sunshine, gladness, comfort-giving, love-inspiring—a religion that enables man to rise superior over "Death" and snatch victory from the Grave. This religion is endowed with none of the awful impossibilities of Calvinism, the gloom of Puritanism, the cold, unsatisfying beliefs born of the formalism and canon-law of the many creedalisms of the Christian faith, but it is, on the contrary, full of cheerfulness proceeding from a true optimism of the Here, and of knowledge and certainty of the Hereafter. "There is no 'Death'" is the message, and such a message is intelligible to all—to the young girl and the stalwart footballer, to clerk and artisan, to typist and telegraphist, to king, peer, and peasant! "There is no Death," but Life everlasting, life continuing; and it

follows that, if life continues after *this* life, the life **HERE** and **NOW** is worth living and—worth living well!

This, then, is the **MESSAGE** which this spiritual science has for us! This “message” appealed to me, as no other message from out the world’s religions ever appealed to me, and I took it to my heart and there kindled it into a warm, comforting faith, glowing through and through with the sparkling energy of a vitalised hope, and so I have secured sweet content and Peace!

Let us, then, keep well before us two supreme facts in the consideration, namely, that we are all “**MEDIUMS**,” and that each one of us is **INSPIRED**! Further, that *the* great power in the universe is **THOUGHT**; that it is the creative principle alike of man and God, and we shall at once realise what a mighty power is ours.

Your thought can and must inspire others. Think of what it means; think of the wide realms of possibilities opening up to you in this single realisation; think of this inward power and how you may influence the minds of others from the arm-chair in your study, or by the closer touch of personal contact. It is truly a little-used power to-day, because imperfectly understood; but as men and women become better acquainted with the subject, so will interest grow, until a perfect knowledge of a transcendent subject will be acquired.

What we have to do is to spread abroad the knowledge of the things that **BE**; tell your neighbour what *you* know, and, if you convince him, he will tell his friend; and so from life to life and hour to hour will the truth be passed on and spread abroad. A brief while ago I, like many of you, my friends, was ignorant of the facts I have now attempted to depict in these pages, but Truth turned her flashlight on to my dim and darkened life, and I simply *had* to believe.

To-day, I endeavour to become a medium of distribution, an agent for the dissemination of knowledge. Similarly,

each one of you, my readers, may, if it so please you, also become a distributing medium, and so disseminate abroad some of the verities you may have discovered herein.

May the Unseen Watchers of the Spheres Supernal inspire your thoughts and mine; and may Christ and our Father-God direct all our steps straight to the promised HOMELAND.



VALE!

MY readers, the time has come for us to part!

We who have met for the first time across the pages of this book may, perchance, never see each other in the flesh.

Some there be who, deriving comfort from what is herein written, may meet me again through the medium of the Post, while others there are with whom I may come into personal touch.

But, whether or no we may ever come together on this plane of life, we shall surely meet again.

The Here, interpenetrating with the Hereafter, renders communion certain between those whose thoughts are attuned to, and in affinity with, each other. "Each to each" and "like to like" is a law which ends not; and so it follows that affinities formed in this world cannot lose power of attraction in the next.

To some of my readers, the matters treated in these pages will come as a revelation, but be neither surprised nor perturbed; the philosophies are multifold; and of this rest assured—that that which is hidden to-day becomes revealed to-morrow!

In the life terrestrial man learns slowly—"Precept upon precept, line upon line," but he learns and, learning, understands. Some who watch the passing hours and note the signs they yield, learn useful lessons while living in the Here. Others there be whose eyes are blinded by the heavy fleshly screen, and only learn to see when this obscuring veil is rent and utterly dissolved by that fuller, stronger light which beats upon the soul discarnate.

Probationers are we, here, on this earth-plane. Probationers also shall we be on the next plane of life unless, perchance, realising our position as units in God's Mighty Scheme of Economy, we learn to play our part so as to claim our place in His Great Plan of Allocation.

As a man in after-life regrets the wasted hours and lost opportunities of his schoolboy days, so will that other part of our being, which we call our spiritual Ego, regret, in the next life, the lost opportunities of this life. And so, as life necessarily continues, because "there is no Death," you and I, friends, will surely meet again in the Now, or, if not Here, then in the Hereafter.

May the Master of Destiny direct us each to the other! Until then, I give you kindly greeting and bid you FAREWELL!

A FEW WELL-KNOWN WRITERS

ON

THE VERITIES OF SPIRITUAL SCIENCE

Professor HARE (Experimental Investigation of Spirit Manifestation).

ROBERT DALE OWEN (Footfalls on the Boundary of Another World).

Sir OLIVER LODGE (The Survival of Man, etc.).

Sir WILLIAM CROOKES (Researches in the Phenomena of Spiritualism).

Dr ALFRED RUSSEL WALLACE (Man's Place in the Universe ; Miracles and Modern Spiritualism, etc.).

Professor WILLIAM JAMES (Human Immortality, etc.).

Dr JAMES H. HYSLOP (Science and a Future Life, etc.).

F. W. H. MYERS (The Survival of Human Personality, etc.).

Rev. W. STANTON MOSES (M.A. Oxon.) (Spirit Teachings, etc.).

W. J. COLVILLE (Universal Spiritualism, etc.).

ANDREW JACKSON DAVIS (The Harmonial Philosophy, etc.).

HUDSON TUTTLE (The Arcana of Nature, etc.).

PRENTICE MULFORD (The Gift of the Spirit, etc.).

Rev. H. R. HAWES, M.A. (Thoughts for the Times, etc.).

Rev. C. L. TWEEDALE, F.R.A.S. (Man's Survival after Death, etc.).

Rev. ARTHUR CHAMBERS (Our Life after Death, etc.).

Rev. A. M. MITCHELL, M.A. (Joy in Dying, etc.).

Rev. JOHN SPENCE, F.R.A.S. (Science and the Future Life, etc.).

GEORGE WYLD, M.D. Edin. (Spiritual Dynamics, etc.).

E. KATHERINE BATES (Seen and Unseen, etc.).

RICHARD PIKE (Life's Borderland and Beyond, etc.).

EMMA HARDINGE BRITTON (Communion between Earth and the World of Spirits, etc.).

Archdeacon COLLEY (Sermons on Spiritualism, etc.).

DEAN OF GIBRALTAR (Death a Victory, etc.).

Rev. J. PAGE HOPPS (The Ministry of Angels, etc.).

ALLAN KARDEC (The Book of Spirits, etc.).

AKSAKOFF (Animism and Spiritualism, etc.).

M. CHAS. RICHET (L'Homme et l'Intelligence, le Somnambulisme provoqué, etc.).

LÉON DENIS (Here and Hereafter ; Après la Mort, etc.).

ZÖLLNER (Wissenschaftliche Abhandlungen).

EUGÈNE NUS (Les Grands Mystères, etc.).

VACQUERIE (Miettes de l'Histoire).

THE MURDER OF AGRICULTURE

BY

SIR WILLIAM EARNSHAW COOPER, C.I.E.

Author of "Socialism and its Perils," "A Plea for Agriculture," "Another Plea for Agriculture," "Drink and the British People."

PRESS OPINIONS.

"It is impossible to doubt the sincerity of the author in the appeal which he makes in this volume on behalf of the agricultural industry. He sees in the gradual decadence of landed pursuits and rural employments a deadly menace to the welfare and stability of the nation. He bemoans, as many others do, the national policy of the past half-century or more which has stimulated commerce, trades, and manufactures at the expense of a more ancient and equally inevitable pillar of national security—namely, a prosperous and energetic agriculture. Recognising that matters have been allowed to drift perilously near the precipice in this direction, Sir William Cooper has issued this earnest appeal to the people to demand land, tariff, and poor-law reform before recovery becomes impossible. His reference to the mistaken and one-sided policy of successive Governments is marked by undoubted ability and knowledge of the various questions in point, while the magnitude and multiplicity of the evils that have accrued from neglect of the land and its utilisation are not overstated."—*The Field*.

"Sir William Cooper states a case for tariff and other reform in 'The Murder of Agriculture, a National Peril.' It is a vigorous plea for the reconstruction of fiscal law and poor-laws by way of dealing with the menace to our national prosperity set up by the enormous amount of poverty and misery in our midst. . . . By elaborate quotation of statistics he proves that land may be made to support the people."—*The Globe*.

"It is perfectly true, as Sir W. E. Cooper, C.I.E., puts it in 'The Murder of Agriculture,' that there is no other country in the world with a population of 43,000,000 that is contented—apart from all private charity—to go on spending £16,000,000 a year on poverty."—*Weekly Times and Echo*.

"Sir W. E. Cooper, the author of this very clear and terse little volume, speaks emphatically, but not unreasonably. His facts and figures as to our Free Trade system and its effects are convincing enough, and his conclusions are sternly logical."—*The Essex County Standard*.

"'The Murder of Agriculture.' It is a finely written treatise, free from any suspicion of bias, upon the absolute need of developing the Small Holdings Act and reorganising the Land Acts. Agriculture is the backbone of a nation's prosperity and the author proves clearly that we have jeopardised the national safety by ignoring the possibilities of the land. . . . He also explodes the fallacy of Free Trade and the rottenness of the poor-law system, which manufactures instead of discourages pauperism. Altogether the book, which is well bound, should be in the hands of every intelligent voter."—*Grimby Daily Mail*.

"Sir William Cooper has previously taken up his pen to advocate agricultural and other reforms in this country with a certain amount of success. In his present effort ('The Murder of Agriculture') he gives his readers something to think about, and they must admit that he has dealt with his subject with hardly any noticeable party inclination in his arguments, which, in itself, is a novelty in these days; while at the same time many of the suggestions put forward in his book are so very practical that it is only the national fondness for red tape and party procedure that prevents their being put into practice. . . . Altogether the 'Murder of Agriculture' is a readable book."—*Andover Advertiser*.

"Several pleas for agriculture have been written by Sir W. E. Cooper, C.I.E., and the latest is contained in a book entitled 'The Murder of Agriculture.' . . . The book cannot but appeal forcibly to all who have the welfare of the country at heart."—*Liverpool Courier*.

"The question is one which stirs the hearts and occupies the minds of all thoughtful people, and it is with the object of throwing as much light upon it as possible that Sir William Cooper, C.I.E., has written a book entitled 'The Murder of Agriculture,' which is now submitted for the careful consideration of the reading public."—*Belfast Evening Telegraph*.

"There is no mistaking Sir William Cooper's earnestness in the cause or causes he advocates. . . . Every one will agree with him that the amount of money spent by the poor-law system and public and private charities in the relief of distress is appalling."—*Glasgow Evening News*.

"Sir William Cooper has all the *pro* and *cons* of the question at his fingers' ends, and students of the problem of Free Trade and Protection will find in 'The Murder of Agriculture' quite a storehouse of facts bearing upon them and handled with the familiarity of intimate knowledge of the questions discussed."—*Aberdeen Journal*.

"After exposing the absurdity of our so-called Free Trade theories and their baleful effect in destroying home industries, Sir William Cooper attacks our rotten poor-law system, which has wasted millions in the past and done so much to demoralise a large part of our population. . . . The author is a bold, clear thinker, and his writings are marked by undoubted ability."—*The Wickham*.

SOCIALISM AND ITS PERILS

BY

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Author of "The Murder of Agriculture," "A Plea for Agriculture," "Another Plea for Agriculture," "Drink and The British People."

PRESS OPINIONS.

"Any one who wants to know everything that Socialists, responsible or irresponsible, with following or without following, have said, will find it expounded and energetically traversed in this volume."—*The Times*.

"Sir William Cooper has already proved himself . . . to be a vigorous and whole-hearted champion of the cause he espouses, and in 'Socialism and its Perils' these qualities are again in evidence. Sir William tackles Socialism seriously for the benefit of the man who may not have made himself acquainted with the arguments against it, and compresses a good deal of information about it, and of reasons against it, into a volume of 338 pages. . . . The time is close at hand, indeed it has arrived, when every man who desires to consider the Socialistic movement from a judicial standpoint should make himself acquainted with both sides of the case, and this book, in brief, is a trenchant summary of the case for the opposition, presented in a popular manner."—*Daily Express*.

"An attack which has the merit of being brief and business-like, and of dealing with the practical rather than the theoretical aspect of the question."—*The Daily Mirror*.

"A critical survey of its policy, showing the fallacies and impracticabilities of its doctrines—not a difficult feat of exposition, but Sir William Cooper carries it through with convincing vigour and thoroughness."—*The Evening Standard and St James's Gazette*.

"Sir William Cooper writes on 'Socialism and its Perils' as an earnest opponent of doctrines whose fallacy and impracticability he demonstrates in no hesitating language. . . . The author is well known as an economist, especially in the field of agriculture; and his essay marshals facts and arguments that appeal to the general sense of the people, and act as an antidote to the selfish agitation that provokes class wars without estimating their public cost. The four chapters devoted to the definition of a proposed 'Socialist State' are of particular interest and value. The publisher of this thoughtful and practical book is Mr Eveleigh Nash."—*The Globe*.

"In the book ('Socialism and its Perils') now under review Sir W. E. Cooper follows up the work of his predecessors, throws yet more light into the dark corners of Socialistic teaching, and brings the weight of his great experience in the public service to bear in his criticism of Socialistic theories and exposure of Socialistic fallacies. The pertinency of the quotations . . . shows that the author has made a very careful and complete study of his subject. . . . The book is most conveniently arranged for reference with cross-headings, and gives in a concise and lucid form a complete statement of the Socialist case, together with a clear and reasoned answer. It is a work of public utility which should be widely read."—*The Standard*.

"This is a book we can cordially recommend to all readers who take an interest in Socialism, whether they be for or against it. Sir William Cooper is a well-known writer; and a former work from his pen, 'The Murder of Agriculture,' secured a very large circulation, and proved him to be both an ardent reformer and a broad-minded man."—*Brighton Herald*.

"As an exposure of the rash assumption of the wilder kind of Socialism, this book deserves a wide circulation, and not its least merit is its presentation of the views of his opponents in the actual words of the leaders."—*The Western Morning News*.

"Sir William Cooper has already written very forcibly on land reform, and he now writes as trenchantly about Socialism. . . . The book is an interesting and valuable addition to the literature of the subject, and it presents the student with much to think about."—*Glasgow Herald*.

"His exposure of the fallacies of Socialism is undeniable."—*The Yorkshire Post*.

"Sir William Cooper has published a timely exposure of some of the fallacies and dangers of modern Socialism. He has evidently made himself master of a great deal of the current literature of the subject, both for and against. . . . Its value lies in bringing pithy commonsense to bear against hare-brained theories."—*Bristol Times and Mirror*.

"The book should be extensively read by every one interested in his country's welfare."—*The Dundee Courier*.

"'Socialism and its Perils' is a valuable contribution to the literature of a pressing matter of present-day controversy. . . . The book embodies a patient and closely-reasoned analysis of Socialistic pretensions, and would be of greatest value to those desiring to form an intelligent opinion on one of the most debated questions of the day."—*Western Mail* (Cardiff).

"The publication of this work is timely, as it is an able exposure of the fallacies of Socialism, whose advocates are now very aggressive. It is written in a style which should attract the readers for whom it is chiefly intended. . . . Such a work as this is much needed, and we hope it will have a large circulation."—*Belfast News-Letter*.

